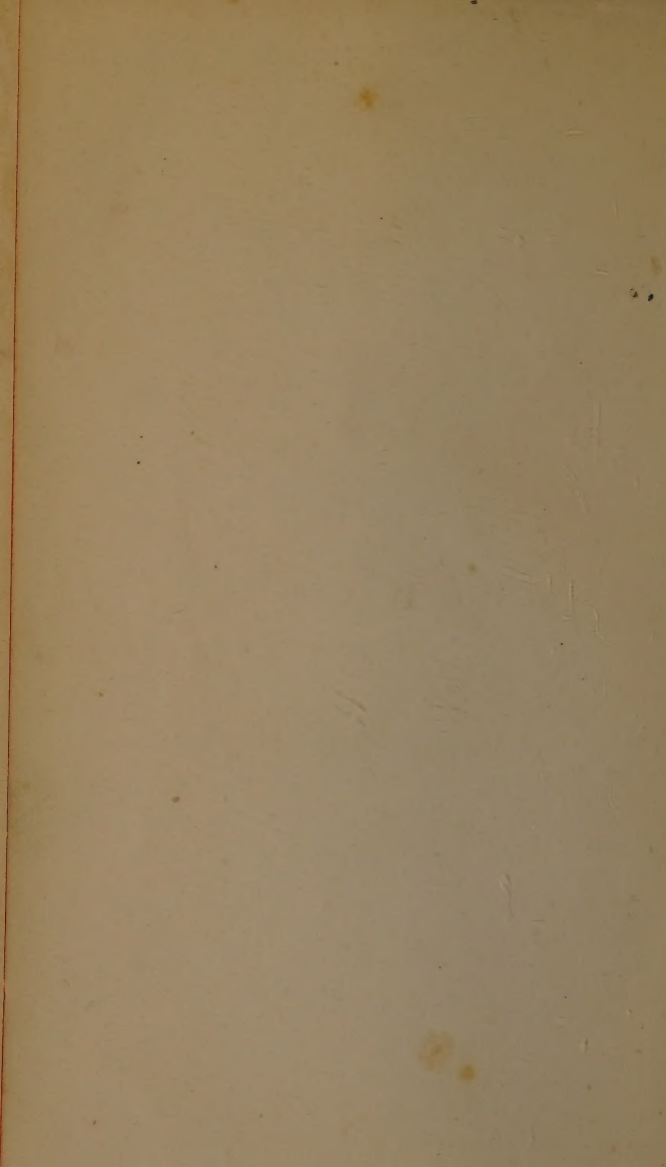


BUCHAN

John Burnett Traff
Scotland

15 plates (that at 41 not called for in contracts)
beautiful photographs
folding map
lacks title page

[Abideau, Swiss Suite, 1870]



BUCHAN.

MADE IN U.S.A.



Yours very faithfully
John B. Pratt

TO

THE RIGHT HONOURABLE ELIZA AMELIA,

Countess of Erroll,

WHO, THOUGH RECENTLY DOMESTICATED IN THE

DISTRICT OF BUCHAN, IS HAPPILY BECOMING ASSOCIATED WITH ALL

THAT IS DEAR TO THE SCOTTISH HEART ;

THESE PAGES ARE

(BY PERMISSION)

RESPECTFULLY INSCRIBED.

MEMOIR OF THE LIFE

OF

THOMAS JEFFERSON

Author of the Declaration of Independence
and the Statute for Religious Freedom

BY

THOMAS JEFFERSON

EDITED BY

THOMAS JEFFERSON

OF THE

LIBRARY OF CONGRESS

OF THE

UNITED STATES OF AMERICA

1800

PRINTED BY

THOMAS JEFFERSON

PHILADELPHIA

MEMOIR OF THE AUTHOR.

THERE is little to be recorded of the life of the Author of *Buchan*. The events of the life of a country pastor belong chiefly to his ministerial calling, and are scarcely admissible in a prefatory Memoir to a work like the present. Of his genial temper, amiable disposition, and fond appreciation of everything relating to his native district, the work itself will bear ample testimony.

JOHN BURNETT PRATT was born at Cairnbanno, New Deer, and received the rudiments of his education at the parish school. After passing through the University *curriculum* at King's College, Aberdeen, where he took the degree of M.A., he was ordained Deacon of the Scotch Episcopal Church in 1821 by Bishop William Skinner, and appointed to the small cure of Stuartfield, which, ten years after, was merged into the Episcopal congregation at Old Deer. After ministering for four years to an attached and increasing flock, in 1825 a vacancy occurred in S. James's Church, Cruden, and Mr. PRATT was unanimously elected pastor to that numerous congregation, to the deep regret of the little flock at

Stuartfield, to whom he had greatly endeared himself. Of his diligent, arduous, and self-denying labours at Cruden, there is no need to speak here; they must be judged of at a higher tribunal than mere public opinion. As a proof of the estimation in which his theological learning, literary accomplishments, and professional character were held, it is sufficient to say that he was appointed by the Bishop of the diocese as one of his examining chaplains.

In 1865, the University of Aberdeen conferred upon him the degree of LL.D., an honour, however well merited, his humility never would have led him to covet. Dr. PRATT was widely and favourably known, not only in his own Church, but also in England and in the colonies, by various theological works, the latest of which is a contribution to the Unity of Christendom—an object very dear to his peace-loving heart—in the shape of a little volume, under the title of *Letters on the Scandinavian Churches, their Doctrine, Worship, and Polity*.

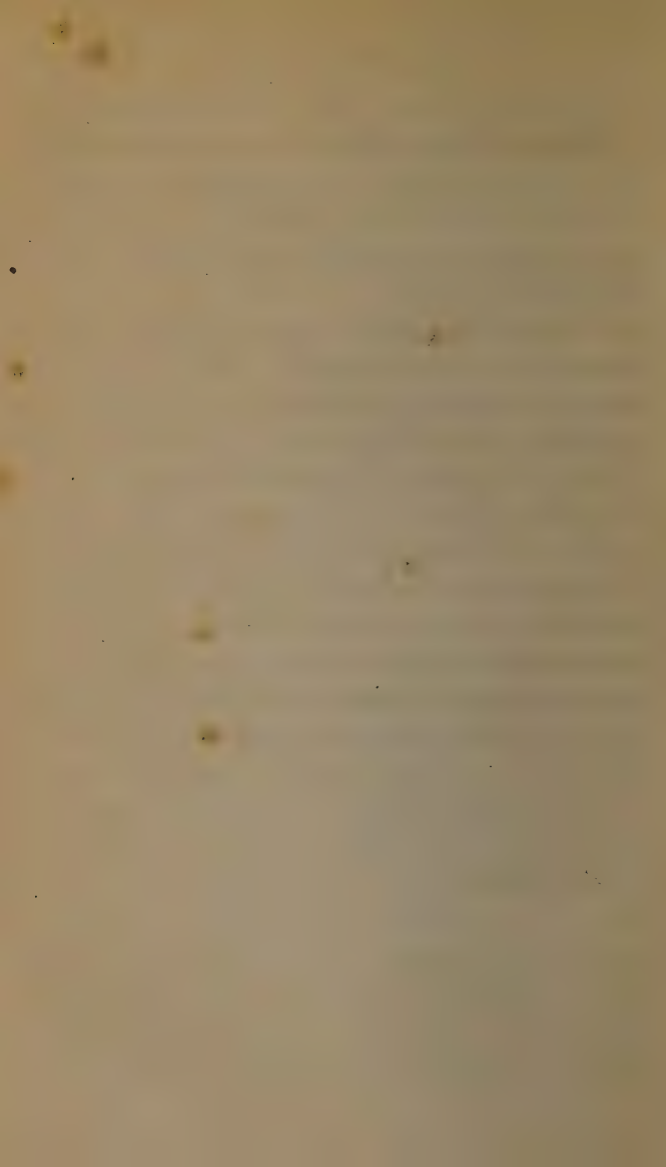
Outside his own community, and to the general public, Dr. PRATT will be known chiefly by this volume, descriptive of his native district, which he made his specialty by his profound and accurate knowledge of the histories and genealogies of its representative families, its antiquarian objects of interest, and by his careful collection of local traditions,

sayings, and usages, which were fast falling into oblivion. The materials for this work were carefully searched for and verified, by the enthusiastic Author himself, to whom it was a labour of love, journeying on foot through every parish within the district described in this volume.

It would ill become the partial pen to which this Memoir of Dr. PRATT has been entrusted, to speak of those amiable characteristics so peculiarly his own, and which were evidenced through all the relations of life. His gentleness, patience, tolerance; his unconsciousness of evil in the designs of others, and the utter absence of resentment where he himself chanced to be the sufferer, will live in the memory and undying love of those who knew him best. He died on the 20th of March, 1869, in the seventy-first year of his age, having filled the office of pastor of S. James's at Cruden for the long period of forty-four years :

“Through all this tract of years,
Wearing the white flower of a blameless life.”

CRUDEN, 1870.



PREFACE TO THE THIRD EDITION.

IN offering a Third Edition of *Buchan* to the public, it may be necessary to state that the entire revision it has undergone, was completed by the lamented Author himself, shortly before his demise, although the business of conducting it through the press was necessarily left to less efficient hands. This, it is hoped, will plead the best excuse for any inaccuracies that may have inadvertently crept in.

The kind friends who have lent their assistance towards the greater accuracy of this edition will believe that their communications and suggestions were fully appreciated, and would, had it been so permitted, have been thankfully acknowledged by the Author, as they now are by her to whom the watching of the work through the press has been at once a labour of love, and a source of deep and un-availing regret.

A. P.

MORPETH, 1870.

APOLOGIES are respectfully tendered to parties who had kindly furnished the Author with some beautiful *fac similes* of monumental and other inscriptions, for their non-appearance in *Buchan*. But the individual on whom devolved the mournful task of editing this work, was unable to discover the proper places for their insertion.

PREFACE TO THE SECOND EDITION.

IN coming before the Public with a New Edition of *Buchan*, I cannot omit the opportunity it affords me of expressing my deep sense of the favourable reception of the first impression of the work, and of the obligations I have been laid under to the editors of the many journals and periodicals in which it has been reviewed and recommended. To these I consider the rapid sale of the first edition to be mainly owing.

It would be mere affectation to conceal the pleasure I feel in having had the voice of the public so unequivocally expressed in favour of the work ; although I must not be unmindful of the fact, that a great portion of this favour is to be ascribed to the nature of the subject rather than to the merits of the compiler. The only adequate return I could make was by using every available means within my reach to enhance the value of the work by additional facts and incidents ; and I have therefore to express my thanks to many kind friends—some of whom are personally unknown to me—who have favoured me with remarks which have put it in my power to correct a few things that were erroneously stated, and to supply others that were wanting. Let me

hope, then, that the present edition will be worthy of a continuation of that favour which has been so generously accorded to the former.

J. B. P.

S. JAMES'S, CRUDEN,
April 20, 1859.

PREFACE TO THE FIRST EDITION.

It could scarcely be expected that a record should be made of circumstances, physical and moral, relating to a particular district, without betraying some peculiarity or bias of opinion. I trust, however, that nothing in the following pages will bear to be construed into an invidious attack on those who may chance to entertain different or adverse sentiments from my own.

With a view to avoid, as much as possible, the appearance of such a design, I have, in the compilation of these fragmentary notices of Buchan, preferred, in every instance where authorities were attainable, giving their *ipsissima verba*, to moulding the information thus acquired into language of my own.

This little work, therefore, must be considered chiefly in the character of *Notes*. These have been drawn from every available source;—from written records, popular tradition, and—in all practicable cases—from personal observation and inquiry; my sole aim being to present, in a compact, accessible form, whatever can be gathered of the earlier history, customs, manners, and traditions of the district. The aged will frequently find the reproduction of their “old-world stories;” the young will possibly meet with subjects to awaken their interests;

and all, let me hope, with something to stimulate their conservative patriotism.

I beg to tender my most grateful thanks to those parties who, kindly and cordially entering into my object, have furnished me with facts relating to localities with which they were necessarily better acquainted than I could possibly be.

I have also to acknowledge having freely availed myself of the labours of an occasional contributor to the *Aberdeen Free Press*, whose enlarged and intimate acquaintance with the neighbourhood of Old Deer has been of important service to me. I have generally intimated my obligations in this quarter under the brief form of "Gossip about Old Deer," in preference to a constant recurrence to a fuller reference. I have also drawn much useful information from other and similar sources—which I here beg to mention with all due acknowledgement.

One more remark, and I have done. The unassigned poetical contributions to this work it is necessary that I should disclaim. I am only permitted to say that they are derived from a source to which such productions are more congenial than they are to myself.

J. B. P.

S. JAMES'S PARSONAGE,
CRUDEN.

CONTENTS.

INTRODUCTION,	PAGE 1-3
-------------------------	-------------

CHAPTER I.

Name, Boundary, and Produce,	4-11
--	------

CHAPTER II.

Hills—Rivers—Roads—Climate—General Character—Manners and Customs—Farm Implements—Farm Leases—Rood-day— Festivals—Funerals—Fasten's Eve—Hallow Fires—Christ- mas—Sand-Glass—Candles—Packmen,	12-27
--	-------

CHAPTER III.

FROM FORVIE TO PETERHEAD.

Waterside—Forvie—Maidens' Malison—Collieston—St. Catharine's Dub—Caves—Smuggling—The Crooked Mary—Philip Kennedy—Old Slains Castle—Dropping Cave—Whinnyfold—Cruden Bay—Hawklaw—Barrows—St. Olaus' Well—Battle of Cruden—Conditions of Peace—St. Olaus' Church—Tumuli—St. James's Church—Water of Cruden—Bridges—Parish Church—Free Church—Moat Hill—High Law—Knockie Hil-

	PAGE
lock—Mills—Slains Castle—Erroll Family—Battle of Loncarty—Flight of the Falcon—Dun Buy—Bullers of Buchan—Cleft-Stone—Dundony—Castle of Boddam—Marine Villa—Buchan-ness Lighthouse—Boddam—Burnhaven,	28-62

CHAPTER IV.

PETERHEAD.

Name—Erection—Population—Inscriptions—Castle—Town-House—Parish Church—St. Peter's—Places of Worship—Hotels—Museum—Batteries—Act of Council—Town Guard in 1715—Wine Well—Baths—Greenland Fishery—Herring Fishery—Manufactures—Harbours—Great Storm—Tremendous Wave,	63-79
--	-------

CHAPTER V.

THE NEIGHBOURHOOD OF PETERHEAD.

Old Inverugie Castle—Collieburn—Howes of Buchan—Dens of Peterhead—Cairn Catta—Mounds—Dun-a-Cluach—Camp Fauld—Silver Cairn—Hill of Gask—Leacha House—Enclosed Mound—Morris Wells—Den of Boddom—Picts' Houses—Influences of Old Traditions—Sterling-Hill Quarries—Reform Tower—Brick and Rope Works,	80-92
--	-------

CHAPTER VI.

THE UGIE.

Inverugie Castle—Tammas' Stane—Keiths Marischal—Raven's Craig—Mount Pleasant—Ellishill—Castle Brae—Haughs of Rora—Bridge of Auchlee—Inverquhomery—Valley and Vil-	
---	--

	PAGE
lage of Deer—Parish Church of Deer—Old Tombstones—Episcopacy in the North—Rabbling of Deer—Acts of Toleration and Patronage—Episcopal Church—Denominational Churches—Fetterangus—Aden House—Pitfour House—Abbey of St. Mary of Deer—Abbey Church—Monastery of St. Mary—Abbot of St. Mary's—Monks—Labours of the Monks—The Fall of the Comyns—The Commendator of Deer—The Lordship of Altrie—Robert Keith of Benholm—Wonderful Vision—Confiscation of the Marischal Estates—Remains of the Abbey—The Last of the Abbey—The Columban Monastery—The Stone at Deer—Druidical Circles—Picts' Houses—Aiky Brae—Harrying of Buchan—Gordon of Glenbucket—Glackraich—Cairn of Atherb—Brucklay Castle—Castle of Fedderat—Ground Plan of the Castle—Mill of Fedderat,	93-141

CHAPTER VII.

THE NORTH OR BACK UGIE.

The Gonar—Strichen—Town-House—Parish Church—Free Church—Episcopal Church—Strichen House—Railway Station—Parish School—Loch of Auchlee—Scenery of the North Ugie,	142-149
--	---------

CHAPTER VIII.

FROM PETERHEAD TO BANFF, BY THE HIGH ROAD.

Cairngall—Episcopal Church—Village of Longside—Linshart—New Church—Mintlaw—Monument to Pitt and Dundas—New Pitsligo—Churches—Episcopal Chapel—Pitsligo Arms—Standing Stones of Auchnagorth—Byth House—Macduff,	150-161
--	---------

CHAPTER IX.

FROM PETERHEAD TO BANFF, BY THE COAST ROAD.

	PAGE
Church and Village of St. Fergus—Ratray House—Old Chapel —Burgh of Ratray—Castle Hill—Ratray Head—Loch of Strathbeg—Lonmay—Crimonmogate—Cairness—Parish Church of Lonmay—Presbytery Records—Episcopal Church —Druidical Circle—St. Colm's Kirk—Inverallochy—Cairn- bulg—View from the Castle—Links of Philorth—Old Church —Crimond—Logie-Crimond—Sir James the Rose—Chapel and Loch of Kininmonth—Blair-Mormond—Craigellie— Church of Rathen—Trefor and St. Oyne's Hill—Mormond House—Auchiries—Mrs. Donaldson's Dream—House and Cairns of Memzie—Philorth—The Rhymer's Prophecy, 162-190	

CHAPTER X.

FROM FRASERBURGH TO BANFF, BY THE COAST ROAD.

Fraserburgh—The Origin of the Burgh—Harbour—University —Kinnaird's Head—Old Wine Tower—Legend of the Wine Tower—Railway Terminus—Harbour—New Pier—Exports— Imports—Temperature of Fraserburgh—Chapel Hill—Sand- haven—Castle of Pittulie—Old Chapel—Castle of Pitsligo— Nine Maidens' Well—Parish Church of Pitsligo—Andrew Cant—Roseheartly—New Town—Lord Pitsligo's Cave—Castle of Dundarg—Old Kirk of Aberdour—St. Drostane's Well— Mess John's Well—Aberdour House—Dens of Auchmedden— Pitjossie—Garslaw—The Law—Loch of Minwig—Auchmed- den—Glenquithle—Pennan—Chapel Den—Tor of Troup— Hell's Lum—Neddle's Eye—Brodie's Cairns—Eagles of Pen- nan—Rhymer's Prophecy—Pennan Lodge—Troup House— Cot-Town of Middleton—Bracoden—Gardenston—Crovie— Lethnot—Dens—Old Church of Gamrie—Bloody Pots—Mer- nane—Old Church of Gamrie—Battle-field—Greenskairs— Wallace Castle—Melrose—Cullen of Buchan—The Heughs—	
--	--

	PAGE
The Geologist's Tour—Melrose—Castle of Cullen-of-Buchan— Auld Haven—Macduff—Bridge of Banff,	191-242

CHAPTER XI.

FROM THE BRIDGE OF BANFF TO TURRIFF, BY THE OLD ROAD.

Castle of Eden—Old Church of Kin-Edar—New Parish Church and Castle of Kin-Edar—Beaver Craig—Wreck of the Family of Comyn—The Caged Lady of Buchan—Garniston— Craigston Castle—Dalgaty Castle—Turrieff—Old Church— Knights Templars—Grammar School—The Lodging—Market Cross—Churches—Castle Rainy—Gask—Balquholly—Hat- ton Castle—Covenanters at Turrieff—First Raid of Turrieff— Muiresk—Scobbach—Drachlaw,	243-261
--	---------

CHAPTER XII.

FROM TURRIFF TO OLD DEER, BY CUMINESTOWN.

Cuminestown—Parish Church—Episcopal Church—Auchry House—Garmond—New Byth—Allanthan—Auchmunziel— New Deer—Muckle Stane of Auchmaliddie—Religious Edifices,	262-268
--	---------

CHAPTER XIII.

FROM NEW DEER TO FYVIE AND AUCHTERLESS.

Deer Hill—Kethan—Lendrum—Battle of Lendrum—Waggle Cairn—Charlie's Houff—Ogre's Howe—Macterry,	262-268
--	---------

CHAPTER XIV.

THE YTHAN AND ITS TRIBUTARIES.

	PAGE
The Ythan—Burn of Forvie—Kenmuick—Kirkhill—Dudwick —Auchleuchries—Pitlurg—Burn of Collieston—Lochs of Slains—Auchmacoy—Birness—Castle of Waterton—Village of Ellon—Parish Church—Kirk Lands—Ellon Castle—Places of Worship—Inns—Trade in the Last Century—Moot Hill— Auchterellon—Turner-hall—The Ebrie—Arnage—Coldwells —Tillydesk—School of Savock—Auchnagat—Nethermuir— Shivas—Mill of Kelly—Little Water of Gight—Den of Arno —Cairns—Relics—Cairnbanno—Auchsleed—House of Gight —Braes of Gight—The Rhymer's Prophecies—Traditions— Woodhead of Fetterletter—Episcopal Church—Free Church— Burgh of Fyvie—Windy Hills—Braes of Fetterletter—The Priory—Sacrilige and its Consequences—Fyvie Castle—Skir- mish between the Royalists and Covenanters—Fyvie Castle— The Rhymer's Prophecy—Mill of Tiftie—Towie-Barclay— Tollie Mills—Barclay de Tolly—The Rhymer's Prophecy— Parish Church—Moat-head—Eminent Men—Mill of Knock- leith,	274-331

CHAPTER XV.

FROM ELLON TO BIRNESS TOLL-BAR.

Auquharney House—Midmill of Cruden—Aldie—Moorseat— Auquharney—Bog of Ardallie—Kinmundy—Kirk of Clola— Mintlaw—New Leeds—Cortes—Rathen—Philorth,	332-347
---	---------

CHAPTER XVI.

FROM FRASERBURGH TO NEW PITSLIGO, BY TYRIE.

	PAGE
The Kirk of Tyrie—The Stone at Tyrie—Boyndlie House— Tyrie House—Bridge of Craigmaud—New Pitsligo, .	338-344
CONCLUSION,	345-350
APPENDIX,	353-485
INDEX,	487-494

ILLUSTRATIONS.

	PAGE
PORTRAIT, <i>Frontispiece.</i>	
BEN-NA-CHIE,	12
OLD SLAINS CASTLE,	36
THE WATER OF CRUDEN,	48
THE OLD, OR BISHOP'S BRIDGE, CRUDEN,	49
PETERHEAD,	63
INVERUGIE CASTLE, <i>from the West,</i>	80
RAVEN'S CRAIG,	82
INVERUGIE CASTLE, <i>from under Parliamentary Bridge,</i>	162
CASTLE OF CAIRNBULG,	177
FRASERBURGH,	191
RUINS OF KIN-EDAR,	245
OLD AND NEW BRIDGES AT KIN-EDAR,	246
ELLON CASTLE,	285
OLD HOUSE OF GIGHT,	302
<hr style="width: 20%; margin: auto;"/>	
MAP,	1

B U C H A N.

INTRODUCTION.

IN this age of railways and steamboats, the facilities of reaching countries and places likely to afford either pleasure or profit, or remarkable for their natural character or historical reputation—for the enjoyment they are likely to yield, or the dangers and difficulties they are known to present—have not only tempted crowds of visitors, but also loaded our book-shelves with information of all kinds concerning them. Every tourist publishes his journal; every traveller writes a book. Everybody, therefore, seems to know everything of every country and every place. From the north of Russia to the south of Africa—from the Himalayas to the Andes—every river and rock, pass and resting place, is known. There is not a building on the Rhine, nor a rapid in the Danube, that is not familiar to us; the Nile, from the Delta to the mountains of Abyssinia; the Euphrates in the East, and the Mississippi in the West, are all, as it were, brought before us. Palestine and Idumæa have been explored; the great deserts have been traversed; even China and Tartary, Thibet and Japan, have been penetrated: the ruins of the mighty cities of the Old World have been laid bare; whilst places less distant—Italy and Greece, and the cities on the shores of the Mediterranean—are like home-scenes, and objects of every-day observation.

But while these foreign and far-remote scenes are

thus made familiar to us, is there not some reason to suspect that we know less of things nearer home—less of things which more closely concern ourselves? Yet it has almost passed into an aphorism, that if a man is unacquainted with the history and peculiarities of his own country, he can scarcely be said to have his mind usefully stored, however intimate he may be with things farther afield. For example, how few, who have been born and brought up in the District of Buchan, could give anything like an accurate account of its natural phenomena, its hoar antiquities, or its extent and boundaries. Few, perhaps, have imagined that it contains anything deserving of particular notice, or of interest either to the naturalist, the antiquarian, or the student of archæology. The truth is, not that Buchan is barren of materials, but that it has never yet had the good fortune to find one who has made its streams and glens, its crumbling ruins and relics of pre-historic times, the theme of his story.

It is not, however, that the compiler of these Notes entertains the idea of supplying this deficiency. All he proposes is, to take the reader over the ground at rather a raking pace, just taking time to direct his attention to the salient points, natural and artificial, biographical and historical, connected with the several localities, and then leave him to fill up the outline for himself. And while it is not pretended that this district contains anything to be compared with the wild grandeur of the Trosachs, or the gentler beauties of Tweeddale, or the streams and woodlands of the land of Burns, it will be found that there are many things within its range to interest the stranger, and which the native will scarcely fail to appreciate. It has been facetiously said—a pleasantry of which the professed joker has made ample use—that Buchan is incapable of growing anything higher than a cabbage stock; but although in its external aspect it is in many places barren enough, it is far from being deficient in other objects in which the naturalist and the geologist feel an interest, whilst in archæological remains it may be favourably compared with any of the

neighbouring districts. To the lovers of the picturesque there are ruins in abundance, sacred and secular ; wild ravines and rambling water-courses ; verdant knolls and deep and tangled dells ; and to the scientific student there are wildflowers, marine shells, sea-weeds, and petrifications ; there is the limestone, porphyry, granite, and trap ; and last, not least, the old red sandstone. Before we proceed farther, however, there are one or two points which it may be as well to settle.

CHAPTER I.

NAME, BOUNDARY, AND PRODUCE.

NAME.—The origin of this, like many other things coming down from remote antiquity, is rather doubtful. All accounts agree in supposing it to be of Celtic derivation. “Buchan,” says Keith,¹ “is so called, because abounding of old in pasture, paying its rent in cattle—for the word, in Irish, signifies *cow-tribute*.” Another derivation has been suggested, by one well acquainted with the Gaelic language: “*Bou Chuan*—the land in the bend of the ocean.” As the district is thus situated, and as it is a characteristic of Gaelic names to indicate the peculiar features of the designated locality, we are inclined to give the preference to this latter derivation.²

BOUNDARY.—Leaving the name, we proceed to a point of more importance—the settlement of the boundary of Buchan. In feudal times, what is now termed a district, was commensurate with a Thanedom. Buchan was that portion of the country over which the jurisdiction of the Thane of Buchan extended. Originally it reached from the Don to the Duveron. Subsequently the district of *Formartine* was taken out of this immense

¹ See Appendix A.

² The original name, according to Ptolemy, appears to have been Thezalia, or Taixalium.

Boethius, lib. vii. fol. cxxiii. § 35, says, “*Maritimam Thezaliæ partem, a vectigali quod regis procuratoribus ab incolis, in annos, pendi solitum erat, quum gregum multitudine abundaret, Buth-quhaniam nomen accepisse ferunt. Est etenim Quhain, prisca Scotorum lingua vectigal; Buth, ovium collectio.*”

thanedom, and ever since, the *Ythan* has formed its southern limit.

“Aberdeenshire,” says Dr. Skene Keith, “at a remote period, seems to have composed two distinct counties or earldoms—namely, *Marr* and *Buchan*; the former comprehending the divisions of *Mar* proper, *Garioch* and *Strathbogie*; the latter including the thanedoms of *Formartine* and *Belhelvie*, which were united in a political connection with the territory, and subject to the jurisdiction of the Earls of Buchan. When the feudal system was generally abolished, and when it became expedient to unite several earldoms under the jurisdiction of one sheriff or judge, appointed by the sovereign, all the divisions were included in the general name of *the County of Aberdeen*. From that period Aberdeenshire has been considered as composed of *five* divisions—namely, *Mar*, *Formartine*, *Buchan*, *Garioch*, and *Strathbogie*.²

In a MS. in the Advocates' Library, supposed to have been written by the Lady Anne Drummond, daughter of James Earl of Perth, and Countess of John, twelfth Earl of Erroll, about the year 1680, it is said—“All that country in old times was called Buchan, which lyeth betwixt the rivers Don and Diveran. . . . But now, generally, what is betwixt Don and Ythan is called Formartine; and that only hath the name of Buchan which is found betwixt Ythan and Diveran.”

There is one portion of the boundary which we have not been able to trace with complete certainty—viz., the line which marks its western border between the Duveron and the Ythan. After the most diligent inquiries made on the spot, the following may be given as not far wide of the mark. The boundary on the Duveron is at the point where the *Herne* or *Heron Burn*,³ falls into the river about three miles above Turriff, and a quarter of a mile below Drachlaw. The whole course of this streamlet is little more than a quarter of a mile.

¹ See Appendix, B.

² *General View of Aberdeenshire*. By GEO. SKENE KEITH, D.D.

³ Either from its being frequented by herons; or, what is more probable, from the Saxon word *hyrne* or *hurne*—a corner or mark.

Before the marsh, out of which it rises, was drained, the Herne Burn, for great part of the year, was a tiny rivulet; now, it scarcely amounts even to this. Its course is through a deep and narrow ravine, forming part of the boundary of the parishes of Turriff and Inverkeithny, and of the shires of Aberdeen and Banff, as well as of the district or thanedom of Buchan. Ascending the ravine, and then holding in a direction almost due south by the compass for about a quarter of a mile, and near the apex of the hill of Drachlaw, we reach the *Caerlin-ring*, or, as it is locally termed, the *Cairn-riv* stone, which marks the boundary of the district at this point. This stone approaches in shape to a triangular prism—its broadest side being about eight, and each of the other two sides about six feet, and its height upwards of eight feet. It stands at a short distance from the public road from Turriff to Inverkeithny, on a piece of uncultivated ground on the *Back-hill* of Drachlaw, being one of the stones of a large Druidical circle of about thirty-six yards in diameter. It is placed in the south side of the circumference. From this point the boundary of the district runs in a south-westerly direction to the *Hare-stone*,¹ on the farm of *Feith-hill*, about two miles and a half from Drachlaw. This stone had also been part of a Druidical circle, and is now nearly all that remains of it: it projects above ground about three feet. From the Hare-stone of Feith-hill, the boundary proceeds in nearly the same south-westerly direction for about a mile, when it reaches the *Woof*, or *Oof-stone*,² on the hill of Monduff, which indicates not only the limit of the district, but also that of the parishes of Forgue and Inverkeithny, the shires of Banff and Aberdeen, and the estates of Cluny, Gerriesford, and Drumblair, which all meet at this point. Thence the line turns southward till it reaches the

¹ See Appendix, C.

² Probably a corruption of *elf* or *elve*; woof or oof, in the Buchan dialect, signifying a fairy, or wicked sprite. A boundary-stone is also termed the *Youffing-stone*, from a practice familiar to those who have ever been present at "the riding of the marches."

source of a streamlet on the northern borders of the farm of Lenshee. This rivulet forms the boundary, till it meets another small stream at the Mill of Gerriesford. These, after their junction, flow down by *Thorny-bank*, and form the boundary to their confluence with the Ythan at the farm of *Mill of Knockleith*.

This line of the western boundary of the district is confirmed by the statement of Mr. Alexander Hepburn, who, in his *Description of the Parish of Turriff, A.D. M.DCC.XXI.*, says, "Up the river Divern, towards the S.W., stands the Manor of Muiresk, and a mile farther to the south lyes Laithers, the countrey-seat of General Gordon. Buthquhan reaches not a mile above this place.¹ Again, with reference to the south-eastern border, the same author says, "About a mile farther stands the Castle of Towie, belonging to the heirs of Barclay of Towie: it is situate on the river Ythan. Buthquhan runs up some two miles farther to the S.W., where stands the kirk of Auchterless. Buthquhan is narrow at this point: the distance betwixt Ythan and Divern does not exceed three miles."

This carries the line much farther into the interior than is generally supposed. It is, however, commonly divided into the *upper* and *lower* districts. If we can trust Willox, who wrote a "Description of the Parish of Old Deer," about the year 1723, the line of division was marked by a regular series of march-stones. "The Earl of Buchan," says he, "dying without heirs male, left two daughters, the one whereof was married to one of the predecessors of the Earl Marischall, and the other to the oldest son of the family of Marr; by which daughters both familys got considerable additions to their estates; the Earl of Buchan's lands being divided between them. It seems the men of those times were not so nice upon land marches as now, for, upon the south side of Mormount—a great hill north of the church of Deer about six miles—there was erected a very high stone, vulgarly

¹ See *View of the Diocese of Aberdeen*, p. 465. *Scotch* miles are here meant, one of which is equal to about *one and a half* statute miles.

known by *the Hunt-stone of Mormount*; to the south whereof, at five miles distance, and in view of the first, upon the top of a hill near the house of Pitfour, was another high stone, perpendicularly set up: and south of the second, a third stone, at Denns or Meikle Creichie, in view of the second: two miles distant, and south of the third, a fourth stone, at Parcock, and in view of the third, like a meridian line; the lands on either side falling, it seems, by lot to the two families above mentioned." Two of these stones were known as "The White Cow of Pitfour," and "The White Cow of Crichie." The line, if extended in the direction Willox indicated, would approach an immense rocky boulder on the hill of Elphin, near Turnerhall, and thence to near a point where the Ebrie joins the Ythan. The whole district comprises the following parishes, which have been denominated the *outer* and the *inner*. Commencing at the mouth of the Ythan, and passing along the eastern border, the outer parishes are Forvie—overblown with sand, and the name as a parish almost forgotten—Slains, Cruden, and Peterhead; on the north-east and north, St. Fergus, Crimond, Lonmay, Rathen, Fraserburgh, Pitsligo, Aberdour, and Gamrie, which extends to the Duveron; on the western border, and between the Duveron and the Ythan, part of Forglen, including its church; King-Edward, and Turriff; and on the south-west and southern border, lying along the north-east bank of the Ythan, part of Auchterless, with its church; part of Fyvie, with its church; part of Methlick, part of Tarves, part of Ellon, with its church; and part of Logie-Buchan. The inner parishes are Longside, Old Deer, New Deer, Strichen, Tyrie, and Monquhitter.

In the Countess of Erroll's MS. volume we have the following quaint account of the district: "This countrey is neither altogether high nor leuell, but rather a mixture of both. Towards the head it is somewhat an hilly countrey; but downward to the sea it is more low and plain, without any considerable risings, except that of Mormounth, a great hill within some six miles of Fraserburgh. That land which lyeth along the sea-coast is

generally a clay soil; the rest, for the most part, is moss and moor, and full of bogis and marishes."

PRODUCE.—“It so abounds,” says Keith,¹ “with oats at this day [about ann. 1730], though not of the richest kind—being of that sort which is called *small-corn*, except on the coast, where they enrich the soil with wreck (sea-weed)—that it is sometimes called proverbially *the granary of Scotland*, and, at other times, *the land of cakes*.”

The Buchan of that day conveys a very tolerable idea of what it is at the present, being still famed for its cattle and oats. Of cattle, the pure Buchan breed, though smaller than those of the more southern counties, is of a peculiarly fine kind, and considered by many of the native farmers as preferable to the larger breeds, and more suited to the soil and climate; but the Short-horned, Ayrshire, and Hereford breeds are extensively raised on the larger farms. Oats are still produced in large quantities; the *small-corn* has almost disappeared. Earlier and better kinds began to be cultivated subsequently to the late and disastrous season of 1782. Twenty years ago, patches of small-corn might be seen in the moorland parts of the district, but it is doubtful whether a single pure specimen of it could now be found.

But no account of the productions of the district would be complete were we to omit *A Description of the Countries of Buchan*, written by Mr. Alexander Hepburn in 1721.² “It’s to be observed,” says he, “that every parish on the Buthquhan coast hath one fisher toun at least, and many of them have two. The seas abound with fishes, such as killing, leing, codfish small and great; turbet, scate, mackrell, haddocks, whittings, flocks, sea-dogs and sea-catts, herrings, seaths, podlers, gaudnes, lobsters, partens, and several others. Likewise, all the rivers in Buthquhan abound with fresh water fishes, such as eels, trouts, flocks, and pearl-shells. The two rivers, Ithan and Rattray, have great plenty of

¹ See *View of the Diocese of Aberdeen*.

² See MACFARLANE’S *Geographical Collections*, vol. i., preserved among the MSS., Advocates’ Library.

cockles and mussels. I must not forget to tell you that there are here, along the sea-coast, a great many sea-calves. There is no such fishing round the island as we have in our Buthquhan coast; nor any such place for drying, salting, and curing fish for export, as the town of Peterhead."

This, we must admit, is sufficiently flattering; but Mr. Hepburn has yet something more to say: "The greatest part of the coast of Buthquhan is rock, and abounds with sea-fowls of several kinds. Where the rocks are not, the coast is sandie. The sea, being tossed with an east and north wind, yields a great quantity of salt-water weeds, which the country call *ware*; it fattens the ground and makes it yield plentifully. The soil near the coast, for the most part, is deep clay, and very fertile: it produces abundantly barley, oates, wheat, rye, and pease; but the inhabitants labour mostly for bear and oates. The gardens in it likewise abound with roots, small fruit, and herbs; and in some of them there are apples, pyres, prunes." "To the westward," continues he, "the ground is not fertile, except in some places; yet the countreys afford bread, with barley for malt liquor, sufficient for the inhabitants; with severall thousand bolls of grain to be exported yearly for the benefite of others. There is likewise in it plenty of black cattel, of which many are carried to other places. There is in it great store of sheep; but the people consume most of the wool, so that there is little exported. There is a great deal of black earth thorow the countrey, which the people call moss; and this, being digged up, and dried in the summer-time, burns like wood or coal, and serves the inhabitants plentifully for feuille. I must not forget that there are with us abundance of swine; of which some are carried off to Aberdeen, some are salted and exported, and others are used by the inhabitants. We have likewise cocks, hens, turkies, geese, ducks, and wild-foules; so that, if we consider the vast fishing in our seas, the great quantity of grain, beef, moutain, pork, pullet, venison, roots, and herbs, with conveniency of feuille, Buthquhan may be justly

reckoned the best place in Scotland for a man to live in."

Now, although we should hardly be disposed to endorse this statement without some reservation, we may yet safely say that few districts in Scotland are better calculated than Buchan to conduce to the health, comfort, and contentment of their inhabitants.¹

¹ See Appendix, D.

CHAPTER II.

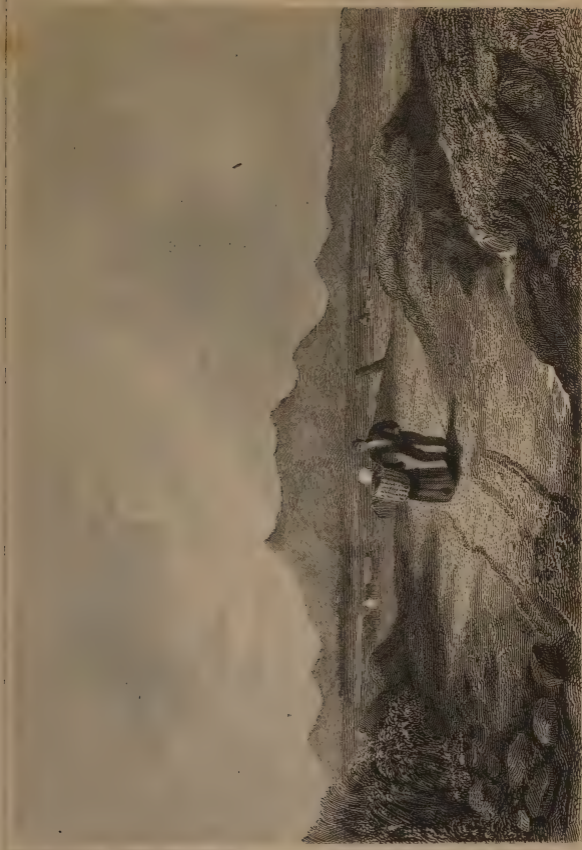
ASPECT AND CLIMATE, MANNERS AND CUSTOMS.

HILLS.—The *Mormoan*, or *Mormounth*, is the only hill of any note in Buchan. The *Mhor-moan* of the Gaelic is said to be synonymous with the *Ormond* of the Irish, viz., *The Great Moss*; and *Mormounth* to be *The Great Hill*. The character of the hill is consistent with either the one or the other of these derivations. The *Mormond*, according to Dr. Skene Keith, rises 810 feet above the level of the sea, and is about twelve miles in circumference; but according to the Ordnance Survey, the height is only 744 feet; while Robertson makes it 766 feet. A considerable part of it is covered with heath and peat-bog. These, however, are gradually diminishing. Cultivation has already mastered two-thirds of the southern slope of the hill, and is slowly creeping up on the north. The *Mormond* lies principally in the parishes of Strichen and Rathen.

Ben-na-chie, although not belonging to Buchan, is a conspicuous object from almost every part of it, and though at a distance of thirty or forty miles, the bold peak and graceful outline of this mountain are continually meeting the eye, and must ever be intimately and pleasantly associated with it.¹

There are two ranges of lesser hills;—the one, springing as it were from the *Mormond* as a root, and stretching westward, forming the hills of Craik, Torlundie, Culsh, Brucehill, and Crossgight, with the Waggle, the Deer, and the Windyhills; the other range takes its rise at the Buchanness, stretching in the same direction, and

¹Height, "Ordnance Survey," 1676 feet; Professor Dickie, 1700 feet.



Mrs J B Pratt del

J Gally engr

F E N C H I E



embracing the Sterling and Plover Hills,¹ the hills of Skelmuir,² Dudwick,³ Skelmafilly, Balnagoak,⁴ and Balquhaindochy. The general height of these hills is inconsiderable. The hill of Culsh and Brucehill, in the vicinity of the village of New Deer, and the hill of Dudwick, in the northern part of the parish of Ellon, are the highest. The Sterling hill, rising immediately from the verge of the sea, is 282 feet above its level, according to Roderick Gray in his Statistical Account of Peterhead; but only 260 feet 6 inches according to the Ordnance Survey.

RIVERS.—The rivers in Buchan are, 1st, the *Ythan*, bounding the district on the south and south-west; 2nd, the *Duveron*,⁵ forming its western boundary from Turriff to Banff; and 3rd, the *Ugie*, intersecting it near the middle. The smaller streams are the *Water of Idoch*, which—flowing through the Vale of Idoch in a westerly

¹ These are two peaks of the same hill—the former overlooking the Buchanness Lighthouse, and famous for its granite quarries; the latter nearly a mile westward, and marked by a cairn of stones raised by the Trigonometrical Surveyors. They are also known as the *Great and Little Sterling Hills*; the Great Sterling is in the parish of Peterhead; the Little Sterling in that of Cruden. It has been suggested, on what appears to be good authority, that the name is a corruption of Easterling—the eastern face of the District; a derivation claimed for the term, as applied to Sterling money—the money of the Easterlings or Flemings.

² Height above the sea, 482 feet.

³ Height above the sea, 563 feet.—See JAMIESON'S *Pleistocene Deposits of Aberdeenshire*.

⁴ Height above the sea, 563 feet.

⁵ “The *Deveron* or *Duveron*—(*Dhu vorn*, the Black Water)—takes its rise in the upper part of the parish of Cabrach, and, after a course of forty-eight miles, following its windings, and thirty-three in a straight course, it falls into the sea near Banff. It receives the *Bogie*, about twenty miles from its source, near Huntly, and the *Islay* at Rothiemay, five miles from Huntly. When these streams are united, the *Duveron* is about two-thirds the size of the *Don*. It may be noticed that the banks of the *Duveron*, like those of the *Don*, have been celebrated for their fertility. Hence the old uncouth rhyme—

“Don and Dhu-vorn, for grass and corn;
Spey and Dee, for fish and tree.”

KEITH'S *Aberdeenshire*.

direction, as the Ugie does in an easterly, both rising in the north part of the parish of New Deer, and nearly at the same spot—forms, with the south branch of the latter, nearly a straight line, dividing the district into two almost equal parts. The Water of Idoch, named also, as it proceeds, the Burn of Darra, and afterwards the Burn of Turriff, falls into the Duveron a little below the town of Turriff. The *Little Water of Gight*, called, in the upper part of its course, the Burn of Auchsleed, and in the lower the Black Water of Gight, is a tributary of the Ythan, into which it empties itself about a mile below the old castle, or “House of Gight.” The *Ebrie*, which also loses itself in the Ythan, about three miles above the village of Ellon. The *Water of Cruden*, which falls into the German Ocean about half a mile to the south of Slains Castle; and the *Water of Philorth*, which runs into the sea two miles east of Fraserburgh. There are a few still smaller streams, namely, the Burn of Forvie, flowing into the Ythan about three miles from its mouth; the Burn of Rattray or Strathbeg, passing into the loch of the same name; the Burn of Aberdour, running into the Moray Firth near the old kirk; the Quithle, traversing a glen to which it gives its name, near Troup; and the burn which flows through Braca Den near Gamery, both debouching into the same Firth; and a romantic stream called the Burn of Kin-Edar—commonly pronounced King Edward—which runs from east to west through a wild and picturesque gorge near the old castle of that name, and joins the Duveron about a mile westward of the old kirk.

ROADS.—The principal public roads by which the district is intersected are, 1. The north road from Aberdeen which enters Buchan at Ellon.¹ At the Birness toll-bar, four miles north of Ellon, and twenty from Aberdeen, this road branches off in two directions—the one to the north stretching on by Mintlaw to Fraserburgh; and the other, in a more easterly direction,

¹ The Bridge of Ellon was built in 1793. It is about 225 feet in length, and contains three fine arches.

passing through Cruden to Peterhead. 2. The road from Aberdeen to Banff. After skirting the district in a northerly direction, from the Kirk of Fyvie—twenty-four miles and a half from Aberdeen—to Towie Castle, six miles farther on, it crosses the Ythan and enters Buchan, still stretching in a northerly direction to Turriff, thirty-three miles from Aberdeen; and passing the old castle of Kin-Edar, about five miles farther on, it continues its course till it reaches the bridge of Banff, where it crosses the Duveron, and leaves the district at the distance of forty-seven miles from Aberdeen. 3. The road from Peterhead to Banff, running in a north-westerly direction. It passes through the village of Longside, six miles from Peterhead; crosses the south branch of the Ugie three-quarters of a mile farther on, and intersects the Aberdeen and Fraserburgh road at Mintlaw, nine miles from Peterhead—passing within half a mile of Old Deer, which lies on the left, about a mile and a half from Mintlaw, and thence on to New Pitsligo, eighteen miles from Peterhead. It then stretches through a bleak and barren region, leaving the village of New-Byth on the left, and reaches the town of Macduff about a mile from Banff. 4. The road from Peterhead to Fraserburgh. This pursues a more northerly direction than the last mentioned, keeping at no great distance from the sea. It leaves Peterhead by Queen Street, crosses the Ugie at two and a quarter miles distance, a little way below the old castle of Inverugie; stretches along a highly-cultivated line of country till it reaches the village of St Fergus, five miles from Peterhead; proceeding thence by the corner of the wood of Rattray, it passes close by the Kirk of Crimond, and joins the Aberdeen and Fraserburgh road at Cortes, near Mormond House, at about thirteen miles from Peterhead, and five from Fraserburgh. 5. A road from Fraserburgh, which, passing close by the Church of Tyrie, joins the Peterhead and Banff road about a mile to the north of New Pitsligo, at the distance of ten miles from Fraserburgh, and fifteen from Banff. 6. A road from Fraserburgh to Strichen, branching

northward from thence to Pitsligo, and then to Mintlaw in a south-easterly direction.

There are also commutation roads intersecting the district in every direction. Of these the principal are—one from Ellon to New Deer and Strichen, by Auchnagat, at which point there is a cross-road from the Tanglan Ford on the left hand, stretching on to Old Deer on the right—another and older road from Ellon, by New Deer, Pitsligo, and the Moors of Aberdour, to Pennan;—one from Methlick to New Deer;—one from Old Deer to Fyvie, by New Deer, with a branch to Cuminestown and Turriff, and another to Auchterless;—and one from Ellon along the bank of the Ythan to Methlick, and thence to Fyvie. There is also a road from Peterhead to the Newburgh, with a branch to Ellon;—and one along the coast from Fraserburgh to Banff, but scarcely passable for carriages.

There are two railways running through Buchan. 1. "The Buchan and Formartine," which enters the district at Ellon. Stretching northwards, till it reaches the valley of the Ebrie, through which it runs by Arnage, Auchnagat, and Nethermuir, this line reaches the Bank, or Maud Junction, about twelve miles north from Ellon. Here it divides, one branch running eastward, by Old Deer, Mintlaw and Longside, to Peterhead; the other continuing in a northerly direction, by Brucklaw, Strichen, and Rathen, to Fraserburgh. 2. The "Turriff and Banff Railway." This enters the district of Buchan at the point where it crosses the Ythan, about a mile to the north of the Fyvie Station, and proceeds from thence by Turriff, Plaidy, and Kin-Edar, to Macduff and Banff.

CLIMATE.—Dr Anderson, in his *Report of the County of Aberdeen*, drawn up for the "Board of Agriculture," in 1793, gives the following account of the climate of the country, which may be considered as especially applicable to Buchan:—"From the high latitude of this district, and the general opinion that is entertained of the inhospitable nature of these northern regions, most persons are inclined to believe that a much greater

degree of cold here takes place than is ever experienced. Being washed by the sea on two sides, the county of Aberdeen experiences a mildness of temperature in winter even greater than most parts of the island. Snow, in the lower parts of the county, seldom lies long; and it may be considered as a pretty general rule that when snow is one foot deep at Aberdeen, it is nearly two feet deep at Newcastle-upon-Tyne. . . . I have reason to believe that the frost is seldom so intense in the lower parts of Aberdeenshire as at London. But if the winter's cold be less severe than in many of the southern districts of the island, the summer's heats are here, perhaps, still less intense. In short, there is a smaller variation between the heat and cold at different seasons; and, of course, there are many crops that may be brought to maturity in the south of Britain which are seldom found to ripen here. Grapes there are none without artificial heat, and French beans can scarcely be brought to ripen their seeds in the best-sheltered garden unless in a very favourable season. The great disadvantage attending the climate of this district, and of Scotland in general, when compared to that of the southern part of the island, is the lateness of the spring, owing to the prevalence of eastern winds, and the too frequent fogs and rains at that season, which often render the seed-time both late and ungenial. . . . As a proof that the climate is not uncommonly backward, I may observe," continues Dr. Anderson, "that one season (1779) I had a dish of pease gathered from the open field, cultivated by the plough, on the King's birthday, the 4th of June. Green pease are commonly ripe in the garden not long after this period."

On this passage Dr. Keith remarks: "The climate of the lower part of Aberdeenshire is certainly moderate in this respect, that it is not nearly so warm in summer nor so cold in winter as in the county of Middlesex. From the great length of Aberdeenshire, extending from the north-eastern extremity on the sea coast, in an oblique direction, beyond the middle of the island, it is obvious

that there must be a wide difference between the climate of Peterhead, where the coast of Buchan projects so far into the German Ocean, and that of the mountainous districts in the south-western point of Mar, nearly a hundred miles from Cairnbulg-head; and both at a high elevation from the level of the sea, and at nearly an equal distance from the east and west coasts." Dr. Keith goes on to say, that "the above is a pretty correct account of the state of the climate on the coast both of Formartine and Buchan. *There* the climate is peculiarly moderate in the winter months, and the snow seldom lies long; nor are the ploughs much impeded by the frost—being seldom idle above two or three weeks, even in a severe winter. . . . On the other hand, on the south sides of hills, and in sheltered places in the higher districts, the heat is frequently much greater in summer than upon the sea-coast. Betwixt the greatest heat in summer, and the greatest cold in winter, there is a difference of seven or eight degrees more in the inland than the maritime districts."¹

The late Rev. Dr. Laing of Peterhead kept an account of the range of the thermometer for many years. From the Tables made by him, it appears that the average heat of the two years, commencing on the 1st of May, 1808, and ending April 30, 1810, and registered at 8 o'clock, A.M., was—

During the 3 spring months,	38° 18'
„ 3 summer months,	51° 33'
„ 3 autumn months,	50° 45'
„ 3 winter months,	36° 31'

The average of the whole two years being 44° 17'.

GENERAL CHARACTER.—Buchan generally is undulating, and a considerable portion of it is covered with heath. In the interior parts there are many hundred acres of peat-bog, furnishing the inhabitants with fuel.

The coast near Formartine is tame and flat, and much exposed to easterly gales. The greater part of the parish of Forvie was completely buried under sand, as is supposed about the year 1688, though Dr. Keith

¹ KEITH'S *Aberdeenshire*, p. 21-23.

places the event much further back. To the north of this, the coast becomes bold and precipitous, and is indented with sheltered and convenient creeks for fishing-boats and other small vessels.

“When we survey the district of Buchan from the brow of Bennachie, or some other out-post of the Grampians, it looks like a great undulating plain, spreading out from the mountains to the sea—a monotonous earth-covered expanse of granite and gneiss, bare, bleak, and brown, with hardly a tree on its surface; a region well enough adapted for agriculture, but not very promising to the geologist. Nevertheless, it will be found on closer examination to present many features of interest.”¹

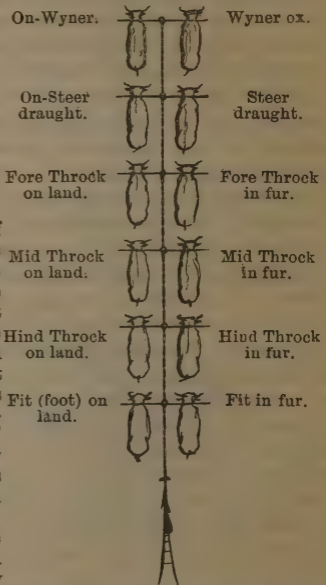
MANNERS AND CUSTOMS.—It would leave this part of our subject incomplete were we not to advert to some of the usages which formerly prevailed in this part of the world. Previous to the present century, the manners of the indigenous Scots of the middle class, who may be said to be the true representatives of a people, exhibit a very different picture to that of the age in which we live. Then, schools were rare, and the education of the masses restricted to the merest elements of learning. But the simple and primitive manners of the people compensated, in some measure, for this general deficiency. In those days the interests of the family, from the master to the man, were a good deal confined to the household circle. The master was a kind of patriarch; the servant attached to him by sentiments of filial affection and long habit. Thus, bound by ties of mutual interest, the homestead was their little world. Master, mistress, and domestics occupied the same room, and ate at the same board. And it is no undue stretch of imagination to suppose that under such circumstances a sense of responsibility would suggest many a homily to the young, and many a kindly lesson to all, both from the “gudewife” and from the master of the house. To

¹ See “Succinct Account of the General Geological Character of the District,” drawn up for this edition of Buchan, by T. F. JAMIESON, Esq., Ellon. For the rest of this interesting paper, see Appendix, G. § II.

this mode of living, we owe the traditional lore of the district—the adage, the proverb, the prophecy, and the ancient ballad—all which found a ready audience, and, doubtless, was suggestive of many a solemn warning and many a pithy moral; and under any circumstances, must have generated a feeling of mutual affection, which their more ambitious successors look for in vain under a colder and more utilitarian system of domestic government.

The change in the method and implements of farming is perhaps even more striking. Eighty years ago, horses were much less used. Every farmer of any note had twelve, or at least ten, oxen for every plough,¹ with the

¹ In a *ten oxen plough*, the *mid throcks* were wanting. The *soam* chain by which the plough was drawn was hooked to a staple fixed in the *beam* on the right-hand side, at about 15 or 18 inches from the point, and went all the way from the plough to the *fore yoke*. Each yoke had a *staple* and *ring*, to which the *soam* was hooked. The *soam* was raised or lowered by means of links or *stapfs*, o—o—o, connecting it with the yoke of the *foot-oxen*, as more or less *yird* was required—that is, as the plough was meant to make a more or less deep furrow. It was in the *steer-draught* where young oxen were trained, and they were gradually brought back nearer to the plough as they became older and more experienced. The “*Fit-o’-land*” was not considered a thoroughly trained ox until he lowered his neck when the ploughman called “*jeuk*,” at such time as, for an instant, he wished the plough to go a little deeper. A sagacious *wyner* was frequently kept till he was *ten* or *twelve* years old—sometimes even longer.



The *yokes* rested on the necks of the oxen, one yoke for every pair; and the *bows*, bent round so as to embrace the necks of the oxen, were attached to the ends of the yokes, and were of ash or birch.

ploughman and goadman—the latter generally a stripling, one of whose qualifications was a capability of whistling well and cheerily, a process by which it was supposed the oxen did their work more briskly and conjointly.

Streaking the Plough.—This was the commencement of the ploughing of the land in the autumn—an event marked in many parts of the district by a species of semi-religious custom, and this as recently as the beginning of the present century. About an hour after the plough was at work, the *gudewife*, or the principal female servant, proceeded to the field with bread, cheese, and a jar of home-brewed ale. The salutation to the ploughman was in the well-known form, “Guid speed the wark!” to which he replied, “May Guid speed it!” He then seated himself on the *beam* of the plough, and after sundry forms of good wishes for the health and prosperity of the family during the year for which they had just begun the labour, he partook of the refreshment.

There were few carts in Buchan eighty or ninety years ago. *Currachs*—a sort of creels of wicker-work—hung from a *crook-saddle*, one on each side of the horse, were in use all over the district for carrying the crops from the field, and manure from the farmyard; and when sacks of corn or meal had to be carried to or from the mills, or for longer distances, they were transported on horseback, one sack on each horse, two, three, and often more horses in a line, the *halter-string* of the one tied to the tail of the other. The state of the roads was such that carts could scarcely have been taken over them.

There were no thrashing-machines in the district, regular *threshers* being employed, who, getting up long before day-light, plied the *flail*, and thus daily provided straw for the cattle during the season of winter.

Nor was there a *barn fan* in Buchan. *Hand-riddles* were used; the wind being allowed to blow right

A *pad* of soft dried rushes, woven together, protected the neck and shoulders from friction. The ridges formed by such a team, assumed something of the form of an S, in order to facilitate the turning of the oxen at the ends of the furrows.

through the barn, which had always two doors—the one opposite the other.

The same was the case at the mills. There were no fans. On a small eminence near the mill, called the *shelling-hill*, the grain, after passing once through the mill, was winnowed, and thus the husks, or *shells*, were removed from it.

Those who are only acquainted with the highly improved implements and modes of operation of the present day, can scarcely form a conception of the rude, inconvenient, and inefficient system of last century. The wonder to us is, how our forefathers contrived to accomplish the labours of the farm in any way. The writer has himself heard a man say that he had frequently made a plough between the ordinary hours of breakfast and dinner, and that the charge for his work was—*one shilling!* With the exception of the *coulter* and *share*, there was scarcely a bit of iron about the plough—not even a nail—wooden pegs being used instead.

The only *ropes* in use were made of dried rushes, out of which the pith had been stripped; or of the hair of the horses' manes and tails. It would appear, however, that in the general use of the *hair-tether*, there was something more than the mere scarcity of hempen rope. It was the popular belief that the former was a charm against witchcraft, so that long after hemp and chain tethers became common, it was no unusual thing to see a few feet of hair-rope next the animal.

The terms on which the landed proprietors granted leases, down to the end of the last century, were, generally speaking, different from those now common. The tenants were then mostly *life-renters*,¹ paying a *grassum* at the time of entry, and engaging to pay a certain sum, under the same name, at the commencement of every succeeding period of nineteen years. The annual *money-rent* was trifling; but the *bondages*, as they were termed, and *customs*—that is, hens, eggs, and capons, farm-meal and bere, mill-multures, and leet-peats—were exacted in

¹ See *Present State of Husbandry in Scotland*. By WRIGHT.

lieu of money, the tenants being at the laird's call for a specified number of days whenever he might require their services, clearly indicating that the old feudal notions were still lingering in the country.

The same system was, to a certain extent, carried out among the chief farmers. The *Gudeman* had, according to the extent of his farm, more or fewer sub-tenants, called *Cottars*, who had each a pendicle of land attached to his cottage—some as much as would maintain two cows, a horse, and a sheep; others less; in some cases only a kale-yard. For this they paid partly in money-rent, but chiefly in the labour they were bound to give to the *Gudeman*, in seed-time and harvest, at hay-making and peat-cutting, at “kilm and mill,” and, in short, on every occasion when their services were required. The *Cot-town* was, generally speaking, near “the Ha’,” or farm house, so that the cottars were always within call; and once established, they were rarely removed, the farmer looking upon them as his special dependents, and they regarding him as a sort of father or chief, to whose interests and service they were bound. The children generally succeeded the parents in the service, and thus every large farm had its own peculiar and attached colony.

When hired servants, in addition to the cottars, were required, it was customary to allow them certain perquisites as part payment for their services. For instance, a *grassman* was allowed, in lieu of part fee in money, to keep a *stirk*¹ along with the *gudeman*'s herd.

Another less common arrangement was, that the *grassman*, in addition to a house and kale-yard, had a cow fed, not with the farmer's cows, but with his herd of young cattle. The *grassman* was thus in a position similar to the *boll-man* or *bowman* of the present day, who, as part wages, receives from the farmer a house, so many bolls of meal, and a certain quantity of milk daily.

A singular custom lingered in the district, till about 1830, and probably is not yet quite obsolete. Amongst

¹ A year-old ox or quey.

crofters, and even the smaller farmers, it was thought no degradation, when about to enter on a lease of croft or farm, to go round, in the spring season, among their neighbours and acquaintances, to “thig”—that is, to ask, as a gratuity, a quantity of corn from each, to enable them to sow their land; and not unfrequently this amounted to a considerable sum. One or two privileged individuals in every parish, such as the *bellman* or *sexton*, also levied an annual contribution in this way.

On the 2d of May—the eve of the *Rood-day*—it was customary to make small crosses of twigs of the rowan-tree, and to place them over every aperture leading into the house, as a protection against evil spirits and malevolent influences—

“Rowan-tree and red thread
Keep the witches frae their speed.”

Although the religious observance of the Christian festivals had, for some time, been generally discontinued, yet their traditional influence was more or less felt down to the earlier portion of the present century: up to this period it had been customary to cease from all kinds of manual labour during the three days of *Christmas*, O.S. Straw—termed the “Yule Straw”—was provided for the cattle beforehand; fuel brought into the houses from the peat-stacks, cakes baked, beer brewed, and the *mart*—fatted ox or sheep—killed, in order that all might be at liberty to “hold Yule,” and to pay and receive visits of mutual congratulation.

The same conventional respect was paid to *Good Friday*. There was a general prejudice against its being made a day of ordinary labour; and the blacksmith especially, was a bold man who ventured to lift a hammer, and his wife a bolder woman who dared to wear her apron on that day, since—according to tradition—it was a smith’s wife that was employed to carry in her apron the nails which her husband had made for the sacrifice on Mount Calvary.¹

¹ The equinoctial storm which very frequently occurs some time before Easter, is known among the fishermen along the coast as “*The Passion Storm*.”

Again, at funerals it was a practice, and is still far from uncommon, for a lighted candle to be placed near the dead, on the morning of the day of interment, which on no account must be blown out, but left to expire of itself. Another custom is, to stop the clock at the moment a death occurs, and not to put it in motion again till the corpse is removed from the house. The wake, or the watching of the dead through the hours of the night, is still occasionally observed.

All these customs were significant of truths becomingly cherished in the Christian mind: the first suggesting the blessing of a calm, quiet, and natural death; the second indicating the closing of time to the departed spirit; and the last implying a reverence towards the lifeless form, as acknowledging in it the seed of that body which is to spring up again to life and immortality.

Fasten's Eve, or *Shrove-Tuesday*, the eve of the great Lenten Fast, is very generally observed as a time of social festivity, and is another remnant of religious observance—the Carnival of former times. “Beef brose,” “saute¹ bannocks,” and the mystic “ring,” which is to decide the fate of the youthful aspirants to the matrimonial estate, are among its chief attractions.

Hallow Fires are still kindled on the *Eve of all Saints*, and present a singular and animated spectacle—from sixty to eighty being frequently seen from one point. Mr. L. Shaw, who about 1745 wrote for private use, “Dissertations, Historical and Critical, of the Scots, Picts, Druids, and Culdees,” has, after speaking of the Druids, the following remarks: “As to the cairn-fires on the eve of the 1st of November, though I have not seen them practised, yet I am well informed that in Buchan, and other places, they have their Hallow-Eve fires annually kept up to this day.”

In some parts of the district it is still customary for a tenant, removing from one house to another, to carry “kindling” along with him—that is, “live coals,” with which to light the fire in his new tenement. This

¹ From the French, *Sauter*; from the mode of turning the bannock in baking.

custom, it is believed, has come down to us from Druidical times, when our ancestors were bound, by their religious creed, to extinguish their fires on the eve of the 1st of November, and to receive coals from the Hallow Fires, which were lighted that night on every Druidical eminence throughout the kingdom. They were, by this means, to light up anew the fires in their houses for the ensuing year, and it is said, that "if a man had not cleared with the Druids for his last year's dues, he was neither to have a spark of the holy fire from the cairns, nor durst any of his neighbours let him take the benefit of theirs, under the pain of excommunication."

The domestic salutations are frequently of a simple and primitive character. It is no uncommon thing for a person on entering the house of another to say, "Peace be here!" to which the reply is, "You are welcome!" or, on his coming upon one employed in his lawful calling, to say, in the broad Buchan dialect, "Guid speed the wark!" the rejoinder to which is, "Thank ye; I wish ye weel!"

There was a custom among the peasantry of Buchan, as late as the beginning of the present century, and which is not yet extinct, that every animal about the place had an additional feed on Christmas morning. The practice had its origin in the religious sentiment, that, as the festival brought tidings of great joy to all people, so even the irrational creation ought to be made happy on the anniversary of this blessed event; something in the spirit of the ancient *Benedicite*, which calls upon all nature, animate and inanimate, to praise and bless God.¹

A hundred years ago, when there was scarcely a clock and not many watches in the district, the long winter evenings were measured by a *sand-glass*, or by the rising and setting of the moon, or the "southing of the seven

¹ We read that on Christmas morning, every gable, gateway, or barn-door, in Sweden, is decorated with a sheaf of corn, fixed on the top of a tall pole, from which it is intended the *birds* shall have their Christmas feast, and that even the poorest of the peasants will contrive to have a handful to set apart for that purpose.

stars"—Moore's or Partridge's Almanack being the guide as to the exact time when these events took place.

The *candles* in general use were of the simplest description; a rush, from the pith of which, the rind, with the exception of one thin stripe, had been peeled off,—dipped in melted tallow; or a slender *split* of *bog-fir*—that is, a fir-tree which had been dug up from moss-bogs, in the upland districts of the county, and which the Highlanders brought down and sold to the Lowlanders, either in the *Timmer Market* of Aberdeen, or in *St. Laurence Fair* of Old Rayne—was all that could have been found for *candles* in many a cottage and farmhouse; whilst an iron lamp, in which the oil of the dog-fish was used, with one of the above-named rushes for a wick, was almost universal among the rural population.

As late as the end of the last century, the roads in the rural districts in Scotland were of the worst description. Turnpike roads there were none, and all intercourse between town and country was carried on with difficulty. Most of the business transactions necessary to household convenience was conducted by *Packmen*—a race of traffickers now almost extinct. Clothing, hardware, and such ornaments of the person as in those more primitive times were sought for, were furnished by these peripatetic merchants; the tinkering of pots and pans being chiefly in the hands of the gipsies.

Previous to the '45, the sword was a common appendage among men of all grades; and many a representative of the Harry Gows of earlier days did credit to their craft—being at once the public armourers, and the masters and teachers of the broad-sword.

CHAPTER III.

FROM FORVIE TO PETERHEAD.

WE have now some idea of Buchan, its boundaries, extent, and general character, as well as of its ancient manners and customs. We shall therefore endeavour to find our way by high-roads and by-roads, by stream and dale, to the several corners of the district, examining whatever is most interesting, and recording the events which, in bygone days, marked the several localities we shall have to pass.

Starting in the direction from Aberdeen, we enter Buchan at Waterside, a point near its south-eastern corner, and in the immediate vicinity of its most desolate and dreary quarter.

Waterside, a farmhouse sort of residence belonging to Gordon of Cluny, is close by the Ferry, which crosses the Ythan at about a mile north of the old burgh of *Newburgh*. Leaving the road at this point, and turning a little to the right, we find a footpath leading through the very centre of the Sands of Forvie. This remarkable waste lies along the north bank of the Ythan, and extends to the village of Collieston, a distance of nearly four miles.¹

¹ "Along both sides of the Ythan, near its junction with the sea, there seems to have existed a settlement of people who used flint tools, and lived a good deal upon the shell fish that are found in the adjoining estuary. There are several spots on either bank of the river, between the village of Ellon and the sea, where I have observed a great quantity of flint chippings and flint flakes, the debris, as it were, of a manufacture of stone weapons; and so thickly are these flints scattered about, that one can sometimes point with confidence to the very spots where the people seem to have sat and wrought at them. This is the case in some places among the drifted sand near the sea, and also to a less extent in a

Not far from the centre of the Sands, and at some distance on the right of the footpath, are the foundations and part of the walls of what is said to have been the parish church. The ruin is on the margin of a tiny streamlet.¹

The late minister of the parish, the Rev. Gavin Gib Dunn, was anxious to discover the time when the parish of Forvie was united to that of Slains, but so completely has the history of this remarkable locality been obliterated by the stream of ages, that he was wholly unsuccessful. "All my endeavours," says he, "to ascertain the era at which the parish of Forvie was annexed to that of Slains, have entirely failed."² Nor is the period at which the parish was over-blown, or the cause by which the catastrophe was brought about, very well authenticated. It is said that the calamity happened in the year 1688, and that it was the result of a furious storm from the east, of nine days' duration. There was in the library of Slains Castle, as late as 1830, an old rent-roll of great part of the parish, with the names of the farms and their occupants. The recovery of this

field on the farm of Mains of Waterton."—*On Some Remains of the Stone Period in the Buchan District of Aberdeenshire.* By THOMAS F. JAMIESON, Esq., Ellon.

¹ See Appendix, E. § I.

² "The parish of Forvie was under the tutelage of St. Adamnanus, whose Feast was held on the 23d of September."—*Aberdeen Breviary.*

"Robert de Leylie, rector of the church of Slanis, is a witness to a charter of foundation of St. Congan's Hospital at Turreff, dated at Kelly, on the first Sunday after the Feast of Candlemas, in the year 1273."—"On the 17th of September, 1505, Bishop Elphinstone, with consent of the lay patrons of the benefice, renewed the grant which he had previously made of the parish church of Slanis to the university and college which he had founded at Aberdeen. The church of Furvie was given to the King's College of Aberdeen by King James VI., in the year 1574. The patronage of the united parishes of Slains and Furvie was sold by the College, in 1766, to the Earl of Erroll."—*Collections for History of the Shires of Aberdeen and Banff*, vol. iii. pp. 129-131.

A small octagonal-shaped font of granite, in good preservation, said to have been taken from the church of Forvie, may be seen in the minister's garden at Slains.

volume is most desirable, as it would throw considerable light on this interesting subject.

But where authentic history fails, popular tradition—aided probably by a love of the marvellous—comes to our assistance. The traditionary tale of “The Sands of Forvie” is, that, about four hundred years ago, the proprietor to whom the parish then belonged, died, leaving his lands to his three daughters. In that lawless age, the helpless orphans were, through fraud and violence, despoiled of their inheritance. Being thrown upon the world, they, in the bitterness of their grief, prayed to heaven to avenge their wrongs, and to make the fair fields of which they had been so unjustly defrauded, worthless to the ravager and his posterity. An old rhyme embodies the malediction of the fair sufferers:—

“ Yf evyr maydenis malysone
Dyd licht upon drye lande,
Let nocht bee funde in Furvye's glebys
Bot thystl, bente, and sande.”

Time passed on, and still the prayer was unheard; but, at length, a furious storm arose, which raged without intermission, for nine days. The maidens' *weird* was accomplished.

Such is the tradition: the fact is certain; the parish is a sandy desert.¹

A writer in the *Aberdeen Magazine*, for May 1832, gives the following graphic description of the place: “The scene was more in accordance with the desolation of an African wilderness, than the blue hills and green valleys of my native Caledonia. No trace of human habitation could be seen; huge piles of driven sand, stretching for miles in every direction, presenting no vestiges of life or vegetation but the bent under our feet, and, it may be, a stray sea-gull over our heads, might have led us to realise the feelings of loneliness and desolation, which the traveller might be supposed to experience in the vast desert of Zahara.”

¹ See Appendix, E. § II.

Leaving this scene of wild sterility at the *Preventive Station*, we find ourselves close upon the picturesque fishing-village of Collieston, straggling over the braes, and among the cliffs which encircle its romantic little bay. This place, for several months during the summer, is much frequented, in spite of its scanty accommodation, by visitors from the interior parts of the country, who, tempted by its downy braes and salubrious air, come here for the benefit of sea-bathing.

Scarcely a quarter of a mile northwards from the village are the parish church and manse of Slains—modern buildings of no particular pretensions. The church was built in 1806. “Slanis,” says the author of the *View of the Diocese*, “hath for its tutelar saint, *Ternan*, chief bishop of the Picts.” The Saint’s Well, a fine spring in the minister’s garden, is said to be within the boundary of the ancient church lands.¹ Near

¹ In times previous to the Reformation, and indeed for many years afterwards, the Feast of the patron Saint of a parish was always accompanied by a Fair. The duties to the saint being discharged, the assembled crowd betook themselves to the business of the market. The old established fairs of the country still mark the commemoration of the saint. But the saints’ days were not the only times at which secular matters were attended to. Business on a small scale seems to have been transacted at the church-style on the Sundays. The cries, or advertisements of any public business that was to take place during the ensuing week, were remnants of these Sunday dealings. This practice is now generally abolished; but the following act of the kirk-session of Slains (kindly furnished by the Rev. Mr. Rust) throws some light on the subject of Sunday trading, and of the means which were taken to put it down:—

“*Session, 4th December 1642.*—The sd dey being sudit comperit Johne Ab^{dn}, and being accusit for seling of Sybowes at ye Church Styll in tim of devyne service, he confesit ye fact; yrfor he is ordaint to pey twenty sh. and to cume befor ye pupit ye nixt Sabbath to acknowlege his faut.”

He was summoned “thre tymys” before he made his appearance.

“*Session, 22d January 1643.*—He compeard and payed his penaltie of twentie Shillingis acording as he wes injoinit for his profanatioun of the Sabbathe be seling of Sybowes at ye Church Styll in tym of devyne service.”

“*Session, 12th Februarie 1643.*—The sd dey Johne Ab^{dn} wes receavd befor ye pupit for his prophanatione of ye Sabbathe be seling Sybowes at ye Church Styll in tyme of devyn service.”

Till near the close of the last century, these Fairs commonly

this place, in one of the creeks, is a pool called by the fishermen *St. Catharine's Dub*, where tradition has always affirmed that the "St. Catharine," one of the ships of the Spanish Armada, was wrecked in 1588. The truth of this report is supported by the fact that, in 1855, the Rev. Mr. Rust, parish minister of Slains, succeeded in raising one of the guns from this pool. This gun is complete in every respect, and not even corroded. The quality of the cast iron is such, that competent judges, after a severe test, were disposed to pronounce it malleable iron. The extreme length of the gun is seven feet nine inches; from the muzzle to the touch-hole, six feet nine inches. The diameter of the bore is about three and a quarter inches. The ball and wadding are in a perfect state of preservation; the weight of the ball is four pounds. The whole may be seen at the manse of Slains, where Mr. Rust has the gun mounted on a carriage. More guns are said to be in the same pool. In the summer of 1839 or 1840, Mr. Patterson, commanding officer at the Preventive Station here, succeeded in fishing up a gun from the same pool; but it was much corroded, and a portion had apparently been broken off near the muzzle.

There are several caves in this neighbourhood, in which some fine specimens of petrifications are to be found. One of these, called "Hell's-lum," is said to be upwards of two hundred feet in length, and, in some places, about thirty feet high. There is one fissure about thirty yards in length, four feet in width, and from twenty to thirty

lasted three days; one for the sale of blankets, table-cloths, and other articles of home manufacture, which the weavers of the district produced; the second, for the sale of miscellaneous wares, which the pedlars, "pack-merchants," shoemakers, and sweetie-wives vended. On this day the greatest crowd assembled; cattle and sheep being brought for sale during the earlier part of the day, "the foot-market," or general gathering, being at a later hour. The third day was for the sale of horses, although the "cow-coupers" still continued their traffic to the third day. When the time of the Fair was compressed into one day, the *order* of these several departments of commerce was, to some extent, maintained; the cloth market, the cattle and foot-market, and the horse market, occupying, severally, the forenoon, mid-day, and afternoon.

feet in height, which runs right through a round hill near the manse, composed of solid rock, covered with a layer of earth two or three feet thick. Through this tunnel the sea, during an easterly storm, rushes with terrific violence. "The chief celebrity of these caves," says Mr. Dunn, "arose from their having afforded excellent places of concealment for contraband goods, in the 'high and palmy state' of smuggling, which was carried on here to an almost incredible extent."¹

This refers to a period about the end of the last and the commencement of the present century; but so little was the feeling of disgrace attached to this demoralising traffic, that scarcely a family along the coast from the Don to the Spey, but was more or less embarked in it. Political motives afforded a convenient colouring to this contraband trade, and were supposed to invest it with an honourable bearing. *Smuggling* was disgraceful; but *free-trading*, by which the house of Hanover was to suffer, was exalted to the dignity of a political principle—it was "a spoiling of the enemy."

Collieston, the neighbourhood of which abounds in caves and creeks, afforded a favourable nucleus for these contraband transactions; and, through the agency of a single individual, selected for his sagacity and unobtrusive demeanour, the extensive smuggling of the district was quietly conducted; while oaths, aliases, sobriquets, and all the *interanea* of the craft were, as a "political necessity," in active operation.²

The usual places of concealment were those natural caves of which mention has been made; but where these did not exist, or were considered not sufficiently safe,

¹ See *New Statistical Account of Scotland*.

² The books and papers belonging to this concern are supposed to have been burnt by the last person, James Dickie, who held this responsible office. He had been urgently entreated to give them up as mere "relics of bygone times," and as being no longer likely to inculpate either himself or his employers; but, with a good faith worthy of a better cause, he carried with him to the grave, not only the secrets of his ledger, but the clue to the many hiding-places which had so long and so completely baffled the researches of the custom-house officers.

artificial hiding-places were constructed along the coast, and frequently in the sands. They were formed either of bricks or of planks of wood, capable of containing from sixty to two or three hundred tubs of gin. The place selected for "a concealment" was generally near some knoll or hollow, where the farm-servants and fisherwomen—who were all employed when there was a "run"—might, in the meantime, deposit the kegs or bales which they brought from the lugger, it being a rule among the free-traders to let none, except those directly concerned, know the exact place of concealment. This "concealment," which had been previously measured off from some particular point, was so constructed that the roof should be at least six feet below the surface—that being the length of the excise officers' searching-spears. Thus the exact distance and direction of the land-mark were well known, and could be found even in the darkest night.

Those employed to open the "concealment" were provided with two pieces of sail-cloth. On the one, the dry sand at the surface was deposited; on the other, that which lay deeper. The entrance to the pit was at one side, and to reach it, a depth of eight or nine feet had to be dug. The assistants having been discharged—generally with a keg of gin or a package of tea—the "partners," with their own hands, transferred the treasure from its temporary resting-place to the "concealment." When safely stowed away, the damp sand was thrown back, and then the dry, on the surface—the foot-prints being carefully obliterated, so that the exciseman might have passed the spot immediately afterwards without having his suspicions excited.

It was generally known about what time the "Crooked Mary"—a noted lugger—might be expected with a cargo. This vessel was commanded by a man as bold, astute, and adventurous, as Dirk Hatterick himself. At Slains, Cruden, Peterhead, and elsewhere along the coast, parties were on the outlook throughout the course of the day. The skipper, having brought his vessel within sight of land, gave the preconcerted signal; and having lingered

in the offing till this was answered, he stood out to sea till nightfall.

In the mean time the intelligence was conveyed to those concerned, and all ordinary business was immediately suspended. Men might then be seen stealing along from house to house; or a fisher-girl would hurry to the neighbouring village, and deliver a brief message, which, to a bystander, would sound very like nonsense, but which, nevertheless, was well understood by the person to whom it was given. Soon after, a plaid or blanket might be seen spread out, as if to dry, on the top of a peat-stack. Other beacons, not calculated to attract general notice, but sufficiently understood by the initiated, soon made their appearance, telegraphing the news from place to place. As soon as the evening began to close in, the "Crooked Mary" might be observed rapidly approaching the land, and occasionally giving out signals, indicating the creek into which she meant to run.¹

There are many amusing anecdotes still extant of the hairbreadth escapes of the free-traders, and of the many devices adopted to divert the attention of the "gaugers." Nor would this account of the so-called free-trade be complete without some mention of a tragic event connected with it, and which bears ample evidence of having furnished our great Scottish Novelist with the groundwork of a striking episode in his story of *Guy Mannering*.

On Dec. 18, 1798, a lugger had succeeded in landing her cargo. During the following day, information of this event, together with that of the intended transfer of the cargo to the interior during the succeeding night, was conveyed to the exciseman. Anderson, the officer in question, having secured the assistance of two others, proceeded in the evening to a spot about a quarter of a mile north of the Kirk of Slains, where the carts with the booty were expected to pass. Soon after the officers had taken up their position, the carts were heard approaching, but, as usual, preceded by several *avant couriers*

¹ See Appendix, F.

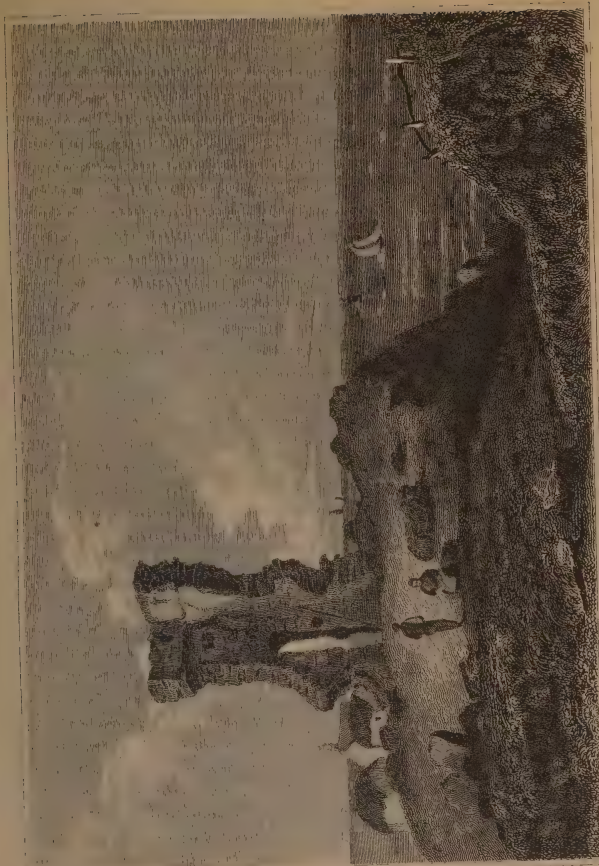
to "clear the way." One of these, Philip Kennedy, a man of undaunted courage and resolution, was the first to encounter them. Seeing the danger, he seized hold, successively, of two of the officers, whom he succeeded in keeping down under his powerful grasp, calling to his companions to secure the other. But these, possessing neither the courage nor the devotedness of poor Kennedy, decamped, and hid themselves among the tall broom which, at that time, clothed the neighbouring braes. Anderson, the officer still at liberty, attacked Kennedy, who was holding on to his prisoners, and, with his sword, inflicted repeated wounds on his head; but Kennedy still kept his grasp on the prostrate officers, and Anderson was observed to hold up his sword to the moon, as if to ascertain whether he was using the edge, and then, with one desperate stroke, cleft open the poor fellow's skull. Strange to say, Kennedy, streaming with blood, made out to reach Kirkton of Slains, a distance of nearly a quarter of a mile, where, in the course of a few minutes, he expired. His last words were, "If all had been as true as I was, the goods would have been safe, and I should not have been bleeding to death."

The officers were tried for the murder before the High Court of Justiciary, in Edinburgh, and acquitted.

In the churchyard of Slains, a plain stone marks the grave of poor Kennedy, bearing the following brief inscription:—"To the memory of Philip Kennedy, in Ward, who died the 19th Dec. 1798. Aged 38."

About a mile northwards from the Kirk are the ruins of the *old Castle of Slains*, overlooking the German Ocean. It belonged originally to the Earls of Buchan, and became afterwards, for many generations, the seat of the noble family of Erroll. There is some doubt whether the castle owed its origin to Fergus, Earl of Buchan, who lived about the time of William the Lion, or to the Comyns, who shortly afterwards succeeded to the earldom through marriage with Marjory, or Margaret, only daughter of Fergus, and Countess of Buchan in her own right.

The situation is very striking—bold, precipitous rocks,



W. P. COLE DEL.

OLD SLAINS CASTLE

and steep braes : a fine bay on the north, and a broad sweep inland on the south, over which the rocks tower to a magnificent height, form the principal features of the place. The ruin itself—consisting of two sides of a solitary tower—stands out boldly on the brow of a peninsular rock. There is every appearance of its having been protected by a deep fosse, with a drawbridge—some remains of the outworks being still visible. These huge remains of massive masonry of run-work, thick enough to admit of ample room for a passage in the walls, indicate the original strength of the building. The castle was destroyed in 1594, when James VI. marched into the north, after the battle of Glenlivet, to reduce the powerful Earls of Huntly and Erroll to obedience ;¹ but even in its decay, this bold and interesting remnant of feudal greatness still retains an attitude of gaunt superiority over the dwarfish habitations that have arisen around its base.²

In close vicinity, to the north of the castle, is a copious spring of beautifully clear water—always a desideratum in the locality of a feudal residence. At the northern extremity of the romantic little bay into which this spring discharges itself, there is a sort of table land, on which are three small mounds, with the vestiges of a fourth, regularly formed, and rising in the centre from eighteen inches to two feet above the level surface. These, with two others of a similar description on the very brow of the steep eminence which overlooks this plateau, were opened in 1858, under the

¹ “The Kingis Majestie come to Aberdein with his armie, about the xv day of October 1594. The houssis of Straboggie and Slaynis, with the Newtown, a gallant house, wer destroyed and dimolyschit, and the King rod theare to that effect in proper persone. His Majestie remanit at Aberdein v or vi weekis, and departed for skearsitie of wiveris, left behind him the duik of Lennox lieftenant.”—*Memoirs of Affairs of Scotland*, by D. MOYSIE.

² A pewter plate, of a somewhat rude shape, bearing the stamp of part of the Erroll arms, was found, in 1857, not far from the ruins of the old castle. It bears the mark of considerable antiquity, and has probably lain there since the demolition of the castle. The plate is now in the possession of the Earl of Erroll, at Slains Castle.

auspices of General Moore, but nothing was found in them.

On the Farm of the Mains of Slains, and at a little distance westward from the old castle, and on the highest part of an elevated ridge, was the *Tap o' Law*, or seat of justice ; near which is a lower ridge, known under the somewhat equivocal title of the *Crooked Justice*. The *Tap o' Law* was also probably used as one of the range of the Beacon hills, including among others the Broad Law, the High Law, and the Kip Law. The peaks of these Laws were of artificial construction, and generally about ten or twelve feet above the natural surface of the hill. Unfortunately, the *Tap o' Law*, like many other monuments of the same kind, was demolished some years ago.

A mile westward from this Law is the *Gallow Hill*, a low-lying eminence between the farmhouse of the Feu and the Meikle Loch. When ploughed up a few years ago, a quantity of human bones was discovered near the supposed site of the gallows.

Continuing our course along the face of the steep grassy brae—from whence a most striking view of the ruin may be had—and at about the distance of half a mile, we come upon the *Dropping Cave of Slains*. This remarkable cave is among the chief natural curiosities of the district. The Countess of Erroll, in her historical notice of Buchan, says : “ The things most remarkable in Buchan seem to be—1. The Parish of Forvie, which is wholly overblown with sand ; 2. The Dropping Cave of Slains ; 3. Bullers-Buchan near the Bownes ; 4. The Well of Peterhead ; 5. The multitude of *Selchs* that come in at Strabegge ; 6. Eagles which build in the Craigs of Pennan.”

The entrance to this cave is low, but the interior is lofty and capacious, and was formerly remarkable for the number and beauty of its stalactites ; these, however, have of late years greatly diminished.¹

Two miles farther along the coast brings us to the

¹ The rocks along the coast of Slains are composed chiefly of mica slate.

borders of the parish of Cruden, and another half mile to *Cove Arthur*. This last is inaccessible at high-water. It is larger than the Dropping Cave of Slains, and quite dry. It was formerly used as a place of concealment in the days of smuggling, and has since been occasionally occupied by gipsy vagrants. Some vestiges of a fireplace are still existing.

At a full half mile northwards from this point is the fishing village of *Whinnyfold*. Here the rocks abruptly change from gneiss to granite, and afford an excellent field of study for the geologist.¹

To the north of *Whinnyfold* is the *Bay of Cruden*. The beautiful beach, which follows the sweep of the bay, extends from the *Scaurs*—a group of prominent rocks running out about half a mile into the sea—to the *Water of Cruden*, a distance of nearly two miles. Near the centre is the *Hawklaw*, a lofty headland, which commands a magnificent view of the German Ocean, extending, on the one hand, to the Bay of Aberdeen, and on the other to the Buchanness lighthouse, an interval of nearly thirty miles. Below the eye, the sweeping beach, with sands as smooth and firm as the floor of a cathedral; on either hand extensive braes and links, exuberant with wild flowers; on the left, in the middle distance, Slains Castle towering over the cliffs. These, with its pure and exhilarating air, constitute this one of the most pleasing spots on the coast. A finer bathing-ground than the beach along this bay is rarely to be found, and were accommodation for strangers to be had, it would doubtless draw many to this salubrious locality.

Buchan is not wholly destitute of those ancient tumuli termed *Barrows*, that is, artificial mounds of various but specific forms, some circular, others elliptical, and others long. The long barrow has been described as “somewhat depressed in the centre, and more elevated towards one end than the other.” Wilson, in his *Archæology of Scotland*, says of the long barrow, that “it may be assumed with little hesitation as one of the earliest forms

¹ See Appendix, G. § I.

of sepulchral earthworks." It is now, he adds, "comparatively rare."

There is a mound answering exactly to the above description on the height immediately to the north of the Hawklaw of Cruden. It is known as *the Battery*. We can hardly take upon ourselves to say that this is positively a barrow; but that the mound has been artificially raised there cannot be a doubt. We are not aware that it has ever been examined.¹

To the south-east of this mound there are remains of what appears to be a vitrified wall; and on the north-eastern slope of the Hawklaw, on the opposite side of the ravine which divides these two eminences, there are similar remains. Forsyth, in his *Beauties of Scotland*, speaks of the ruins of a castle near this place. "This district," he says, "has been the scene of many sanguinary contests." And in speaking of the battle of Cruden, he adds, "The armies met about a mile to the west of (the present) Slains Castle, upon a plain in the bottom of the Bay of Arden draught, near which *the Danes then had a castle*, the ruins of which are still to be seen." Not the slightest vestige of a building is anywhere visible in this neighbourhood, except it be the vitrified remains above mentioned. But that such a castle or tower did exist somewhere on the barony there can be no doubt, for in all the crown charters the *Tower* is especially mentioned:—"Totas et Integras Terras de Arden draught, cum Turre et Fortalicio earundem."

Not far from these vitrifications, there is a *well* dedicated to St. Olaus, the patron saint of the parish. It is a copious spring of pure water, bubbling up in ever-varying jets from a bottom of sand. It was formerly of sufficient importance to invite the pilgrimages of the devotee. And here we have Thomas the Rhymer; but, unlike his usual vaticinations, his prophecy, in this instance, seems to imply some peculiar immunities to the locality, with reference to the sanctity of this well:—

"St. Olave's well, low by the sea,
Where pest nor plague shall ever be."

¹ See Appendix, H.



MR J B Prett Galt

W Dunis & Sons sculp

SLAINS CASTLE.

It was in the vicinity of this bay that the Danes, during the reign of Malcolm II., in the beginning of the eleventh century,¹ fought their final battle against the Scots, and were completely discomfited. The contest is said to have extended to about four miles into the interior, on the south side of the water; and along the whole of this range, about half a mile in breadth, relics and warlike implements have occasionally been found.² The hottest part of the engagement is supposed to have been on the level plain skirting the bay. Dr. Abercromby, in his *Martial Achievements of the Scots Nation*, gives the following account of this sanguinary conflict: "Sueno was heartily vexed at the repeated losses he had sustained in Scotland; but his great spirit was not to be curbed by adversity. He once more resolved to fit out a powerful fleet, and to raise a new army, in order to the prosecution of the Scottish war; and to show he

¹ In the year 1012. See WORSÆ'S *Danes in Scotland*, p. 215.

² In 1817 a neck-chain and battle-axe were found in a tumulus on a low-lying hillock at the base of the eastern slope of the Deer, or Deery Hill of Ardifferry. The chain is composed of jet and amber. The jet beads retain their original polish. The centre bead measures about four inches; the others from two and a half down to one. These beads were separated from one another by bits of amber, encrusted with a brownish coat, but otherwise unchanged. The axe is of black flint, about seven inches long. They may now be seen in the Museum at Peterhead, collected by the late Adam Arbuthnot, Esq.

In 1821 a rude coffin, about six feet below the surface, formed of four stones, and containing a human skull, several of the smaller bones, two small jars, and seven arrow-heads of flint, was discovered on the farm of Upper-mill, on the roadside leading to Mill of Hatton. In 1838 several other graves were found near the same place.

About a mile and a half west from the parish church there was a druidical circle, consisting of seven or eight upright stones. These were removed by the tenant in 1831 to make room for "improvements." The farm was named "Stones," the only circumstance left to perpetuate the memory of "the Druidical Temple of Cruden." The circle was on the flat top of the eminence, about eighty or ninety yards south-east from the present farmhouse. On removing the stones, an incredible number of lizards (*Lacerta vulgaris*) were found within the circumference of the circle. According to the Rev. Mr. Rust, of Slains, the name of the parish may be traced to this circle.—*Vide infra*, p. 44, Note 2.

was in earnest, he gave the command of both to his own son Canute, that afterwards mighty king of England, Denmark, Norway, and part of Swedland; a king so fortunate and so great that his flatterers styled him *Lord of the earth and seas*. This same Canute landed, at the head of his formidable army, in Buchan, whither King Malcolm, to prevent the ordinary devastations committed by the barbarous enemy, marched with all imaginable expedition, but thought not fit, with his new-raised forces, to hazard a decisive battle. He contented himself to harass the invaders by brisk and frequent skirmishes, and to intercept the means of their subsistence, hoping thereby to fatigue and starve them into a necessity of returning to their ships. But this did not content the minds of his impetuous subjects. They were like to mutiny against him, and swore they would fight of themselves, unless he would instantly lead them on to death or victory. Thus the king, though contrary to his first design, was willingly constrained to humour the ardour of his men. He sought out, and found the enemy as desirous, because of the scarcity of provisions, to fight as himself. The battle was, as the former ones, most terrible—most of the nobility and officers on both sides being killed. The Scots had the victory; but it was such as occasioned more grief than joy in the camp. They did not pursue the flying Danes, for two reasons: the first, they could not for lassitude and weariness, their spirits being spent in the heat of action: the second, because so few of the vanquished survived, that it was scarcely worth while to overtake the remainder. The night succeeding the battle, both parties—for they could no longer be called armies, their numbers being so vastly diminished—lay sad and melancholy at some distance from one another, and the next day's light presented them with the most dismal spectacle their eyes had ever beheld—the confused carcasses of almost all their numbers. This blunted the edge of their resentment, and their inclinations turned in an instant from war to peace. By this time many of the Danes and Norwegians had become Christians, and

among these Canute himself; so that the priests and religious, whom, by reason of their character, both nations respected, had an opportunity of mediating a peace; which being so necessary, was soon concluded in the following terms:—

“1. That the Danes and Norwegians should withdraw their persons and effects from Scotland, and within a set time evacuate those places they had in Murray and Buchan.

“2. That during the lives of both kings, Malcolm and Sueno, neither of the nations should attempt hostility against the other, nor be assisting to such as would.

“3. That the field of battle should be consecrated after the rites then in use, and made a cemetery or burying-place for the dead.

“4. That the Danes, as well as Scots, should be decently and honourably interred.

“Malcolm and Canute swore to the observation of these articles, and both performed their respective obligations. Canute, with all his countrymen, left Scotland, and Malcolm not only caused to bury the dead bodies of the Danes with honour and decency, but also commanded a chapel to be built on the spot, which, to perpetuate the memory of the thing, he dedicated to Olaus, the tutelar saint or patron both of Denmark and Norway.¹ Some vestiges of that old chapel were to be seen in the days of Boethius; but it being in a great measure overlaid and

¹ Olaus was King of Norway. It is said that he passed some time in Germany, England, and Scotland, making himself acquainted with navigation and ship-building. Having been brought to embrace Christianity, he became anxious for the conversion of his subjects; but finding them unwilling to receive the truth, he—forgetful of the spirit of that Christianity—had recourse, it is said, to force and violence. This led to rebellion, and his expulsion from the kingdom. Taking refuge in Sweden, he succeeded in raising an army, and returned with the view of recovering his kingdom. The Norwegians, however, assisted by the Danes, met him on the plains of Stricklestadt. Here an obstinate battle was fought, in which Olaus was slain. He was afterwards canonised, on account of his zeal for Christianity. The Aberdeen Breviary has a collect for his day; and an annual fair is held in Cruden, in honour of his memory, on the second Tuesday of April, called “St. Olaus’ Fair.”

drowned by the sands, which, on that coast, the winds frequently raise, and are blown in a tempestuous manner over houses and fields, another was erected in a more convenient place, and is still to be seen ;¹ as are also the huge and almost gigantic bones of those that fell in the battle of *Croju-Dane*, or *Crudane* (for so is the village near to which it was fought called to this very day), that is, *the death or slaughter of the Danes.*"²

According to Boethius, provision was made for the daily performance of the services in the chapel, and a stipend provided by Malcolm, from the public exchequer,

¹ In the "Scotsman's Library," it is said of this chapel, "the ruins are visible a little to the *south* of the links. The dimensions of this building appear, from the vestigia which remain, to have been about 24 paces by 8." This must refer to the *Girnal Chapel*, fitted up by the Countess of Erroll in 1718, when the Episcopalians were expelled from the Parish Church, and not to that of St. Olaus, which was on the *north* margin of the field of battle.

² Cruden was of old called Invercruden, that is, Cruden near the mouth of a stream. The name is said by some to be derived from *Croch Dain*, *Croja Danorum*, *Croja Dain*, or *Crushain*, all of which are said to denote the slaughter of the Danes. Others again are of opinion that it was called Cruden or Cruthen, from its forming part of the ancient Cruthenica or Pictish kingdom, so called from Cruthen, the first king of the Picts. The Rev. Mr. Rust of Slains is of opinion that "Cruden is derived from *Cro*, a circle, a fold ; and *Dun*, an eminence, a rock, a hill—genetive *Duin*, of or on an eminence, &c. ; *Cro Duin*—*Cruden*, the circle on the hill." Bellen-den has the following remarks: "King Malcolme, havand his realm in sicker peace, thocht nathing sa gud as to keip the promes maid to Danis ; and, thairfore, he biggit ane kirk at Buchquhane, dedicat in honour of Olavus, patron of Norrway and Denmark, to be ane memoriall that sindry noblis of Danis were sumtime buryit in the said kirk. In memory heirof, the landis, that ar gevin to this kirk, ar callit yit, Croivdan ; quhilk signifyes als mekil as the slauchter of Danis. The kirk that was biggit to this effect, as aftimes occurris in they partis, was ouircassin be violent blast of sandis. Nochtwithstanding, ane kirk was biggit efter, with mair magnificence, in ane othir place, mair ganand.* Sindry of thair bonis war sene be us, schort time afore the making of this buke, mair like giandis than common stature of men : throw quhilk, apperis, that men, in auld times, hes bene of mair stature and quantite than ony men ar presently in our days."†

* Convenient, desirable.

† *Croniklis of Scotland.*

for the priests appointed to perform them.—*Hist.*, fol. 253, sect. 80.

Buchanan (B. VI.) gives nearly the same account of this sanguinary conflict as Boethius. The Danes never afterwards visited the shores of Scotland with hostile intent.

The numerous tumuli, indicating the graves of the slain, were kept inviolate till about 1828, when the greater part of the consecrated field was invaded by the plough, and the long-respected resting-places of the slain were rudely disturbed.¹ That the consecrated field had been cultivated previous to its being overblown by sand, there can be no doubt. Mr. Murray, the present tenant of a considerable portion of these lands, trenched down twenty-six acres of sand. He dug down several feet till he found the old ploughed ridges, put the sand in the bottom of the trench, and raised the old soil to the surface.

In this immediate district, there have been discovered several different modes of sepulture: 1st, where the body had been doubled up and deposited in a rude stone cist, without much covering of earth, as found on the farm of Nethermill,² or in a similar cist, with a *Carn* upon it, and a covering of earth over the whole, as at the High Law and Broad-muir; 2nd, where the bodies had been burned, and the ashes deposited in an urn, such as was found in the Knockie Hillock, near the house of Mid-mill; and 3rd, where they were buried, according to the Christian mode, in a place set apart and consecrated for the purpose, as that around the old chapel of St. Olave's on the Links.

In the old *Statistical Account of Scotland*, it is said of

¹ See Appendix, I.

² In a sandy hillock, in the field between the farm house and the parish church. It contained a beautifully-marked clay urn, nine inches high; and a skeleton of a man, doubled up; one of the arm bones had been broken, and healed again. The jaw-bones and teeth were entire. A flint knife was found in the cist: and near it, an urn, buried three feet deep, filled with calcined bones and ashes.

the church mentioned by Bellenden and Abercromby, "no vestige of this chapel is to be seen." The site, however, is still plainly discernible. It stood on a knoll, on the south bank of the water, about a hundred and fifty yards westward of the New Bridge, and within fifty yards of the stream. As late as 1837, a portion of the east end, and the foundation-stones of the other walls, remained, when the whole was demolished, and carried away as material for making a new line of road in the neighbourhood.¹

Around the site of this church a burying-ground may still be traced, and within a hundred yards westward of the spot, a few stones mark a grave distinguished for centuries by a large blue marble slab which, about a hundred years ago, was removed to the parish church-yard, where it still remains. It bears no inscription; but cavities in the surface indicate that it had originally been enriched with monumental brasses. The popular belief is, that the Crown Prince of Denmark was killed in this battle, and was here buried.

On the 28th day of Oct. 1857, Major-General Moore, who was on a visit at Slains Castle, superintended the opening of several graves around this chapel and within its precincts, when skulls and other human bones were found. In the centre of what had been the nave of the church, about four feet of sand was removed, when what appears to have been the floor was discovered. It consists of a mixture of clay and lime of about four inches in thickness. Two feet below this, were found, imbedded in sand, a quantity of human remains, consisting of thigh, arm, and collar bones, and vertebræ, all in a more or less decayed state. Three skulls were also discovered, lying side by side, each supported by two stones about the size of a man's head. One of these skulls was re-

¹ In the words of Mr. Wilson, the learned archæologist—"It is painful to think that, within our own time, those most interesting memorials of an era far beyond the date of written records have fallen a prey to ignorance, in that dangerous transition state when the trammels of superstition are broken through, without being replaced by more elevated principles of veneration."

markable for its great size and thickness, measuring about seven inches across the crown—another, scarcely less remarkable for the low forehead and large development of the hind-head. A jaw-bone was found, in which the teeth have no cavity, but are perfectly smooth and flat.

Part of a *terra-cotta* lamp lay imbedded in the sand within the chapel.

These relics are in the possession of Mr. Murray, Nethermill.

In the following year, General Moore made a further search in the old chapel. Digging down about two feet below the floor already mentioned, he came upon a second floor similar to the first; and, in the sand below, he found a skull more decayed than any of those which had formerly been discovered. Some weeks later, Charles Dalrymple, Esq., found a large, well-developed skull, in good preservation, at a considerable depth, on the north side of the altar.

St. James's (Episcopal) *Church* stands on a rising ground at about a mile from this interesting locality. This is a plain, but tolerably correct, specimen of the early English style of ecclesiastical architecture. The entrance is at the west end, under the tower, which is surmounted by a spire ninety feet high. The chancel is lighted by three narrow lancets, filled with stained glass by Wailes of Newcastle; there is a handsome font of polished granite, presented by the architect, William Hay, Esq., and a small but very good organ. The church was built by subscription, under the liberal patronage of the late Earl and Countess of Erroll, in 1843, and dedicated to St. James the Less. The spire rising to an elevation of nearly three hundred feet above the level of the sea, is a well-known landmark to coasting traders and fishermen.

In 1864, a bell weighing 6 cwt. 2 qrs. 20 lbs., of fine tone, by Taylor of Loughborough, was put up in the steeple, at a cost of £80.

Nearly all the tombstones in the churchyard here have a mediæval character. The graves are kept with care

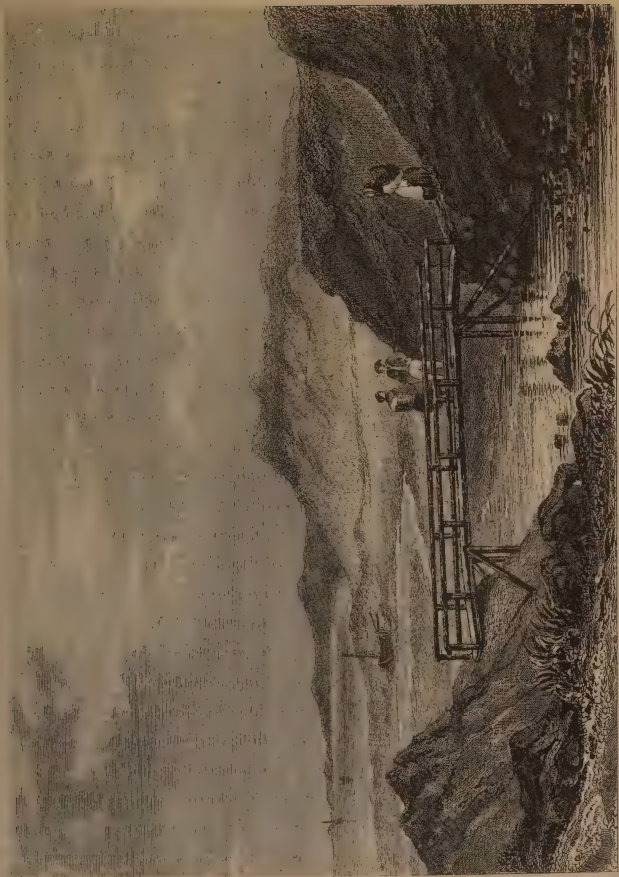
and neatness by the surviving relatives and friends; and it is customary to strew them with flowers on Easter morning, in token of the "hope of the resurrection to eternal life," through Him who, on the happy morn of the first Easter, burst the gates of the grave.

The *Water of Cruden* takes its rise in the parish of Old Deer. A few hundred yards from its source, it becomes the boundary between the parishes of Old Deer and Ellon. It is here known as "The Mellin Burn."¹ Its first tributary, near Auquharney, also has its springs in the parish of Old Deer, at the *Bog of Ardallie*, a mile and a half above the point of confluence. It is a small clear stream winding along the valley, and at its mouth, in a curve of the hill, on the north bank, is the small fishing-village of *The Ward*, and near to it, a stake-net salmon-fishery. A quarter of a mile above this is *The New Bridge*.² Half a mile farther up, at the *Nether Mill*, there is another bridge, of one arch, where the stream passes through a narrow rocky gorge, the scenery of which is exceedingly wild and pretty; the jagged rocks, the trees, the braes covered with wild flowers, and the broken water-course, presenting a combination of much beauty and interest. About half a mile above the *Nether Mill*, the stream is again crossed by the *Old Bridge*, built, in 1697, by the Right Reverend Dr. James Drummond, Bishop of Brechin.³ This is a picturesque bridge of one arch; it has the arms of the Bishop and those of the

¹ It is said that there are traces of a road, passing along the Den of Mellin, which extended from *Old Slains Castle* to *Dalgaty Castle*, two seats of the Erroll family.

² The present channel was cut in 1798, previous to which the water discharged itself into the sea, through the ravine which runs along the north side of the Ward Hill.

³ Bishop Drummond was consecrated in the Chapel of Holyrood on Christmas-day 1684. He was deprived of his bishopric at the Revolution in 1688. From this period till the time of his death, in 1695, he resided principally at Slains Castle, the residence of the Earl of Erroll, who had married his relative, the Lady Anne Drummond. He bequeathed his library to his noble host, and dedicated to the church of Cruden two silver chalices—the whole parish, at that time, adhering to Episcopacy. He was buried in the aisle of this church.



Spill Bay, N.S.W.



Mrs J B Fearn del.

THE OLD OR BISHOP'S BRIDGE, CRUDEN.

J Cellardy sculp.

Earl of Erroll on two tables built into the south wall. In 1763, this bridge was widened about two feet by James, Earl of Erroll. The additions do not rest on a regular foundation, but on rude corbets, near the spring of the arch. The bridge was formerly called "the Bishop's Bridge." Not far from this bridge are the *Parish Church* and manse. The former was erected in 1777, the outer walls being all built, it is said, from the *Grey Stone of Ardendraught*—a huge boulder of granite, on the *Oldtown* farm, upon which, from time immemorial, "Hallow Fires" had been lighted. The church is a plain, substantial edifice. It was enlarged in 1834, and two circular towers, of no particular style, were added. It lies low, and is well sheltered with trees.

On the Disruption of the Established Church in 1843, it is said that about one-half of the congregation "went out." In the following summer, they built a church for themselves, near the Mill of Hatton—a broad, low building, without any ecclesiastical pretension. There is an excellent manse, a school, and master's house, forming a nucleus of a rapidly-increasing village, which, we believe, has been named the *Free Kirkton of Cruden*, but which is better known as the *Village of Hatton*.

About a quarter of a mile west of the parish church is the *Gallow Hill*, an eminence on the farm of Ardiffery, where, in feudal times, criminals were executed; and nearly opposite to this spot there is a deep pool in the water, where others suffered by drowning. The *Moat* or *Meet Hill* is an artificial mound on the same farm, about half a mile westward from the Gallow Hill. It was nearly conical, about ten or twelve feet above the natural surface of the ground, and nine or ten yards in diameter. It was erected on the highest and most westerly eminence, nearly due north of the present farmhouse of Ardiffery. Meet or moot hills were the seats of justice in those days, when every lord of the manor had absolute jurisdiction over his vassals—commonly known as "the power of Pot and Gallows." The custom of holding courts in the open air, and on elevated spots, is said to be of Teutonic origin, and probably

had for its object the more public administration of justice.

The remains of a Druidical circle on the farm of *Stones*, already mentioned, were about half a mile westward from the Moat Hill.

The *High Law*, about two miles south of the Moat, and near the southern boundary of the parish, is a small hill rising to the height of about 300 feet above the level of the sea, and about a mile inland. It is rather steep on the southern and eastern acclivities, and overlooks broad fields which lie between it and the rocky seaboard. On the top of this hill is an artificial mound, raised about ten feet above the natural surface of the hill, and has probably been higher. Its diameter is about thirty feet. The circumference had been marked by a rude, low fence, or dyke of stone, part of which has been removed. The mound itself is of a conical shape, and is said to have been used for beacon-fires. It commands a fine view of the mountains in the upper part of the county, and part of the Grampian range, as well as of the other laws and mounds in the more immediate vicinity—the Broad Law, the Kip Law, Mullonachie, the Hawk Law, and, when they existed, the mounds on the Deery Hill, the Moat Hill of Ardiffery, and the hills of Aldie.¹

On being opened under the supervision of General Moore, in 1857, a stone cairn was discovered two or three feet below the surface. At the depth of about nine or ten feet was a cist formed of thin flagstones, with a larger one on the top, covering the whole grave. The cist was four feet two inches long, twenty-two inches wide, and two feet deep. There were indications of the cairn having been previously examined, and, as might be expected, the cist was empty. The direction of the grave was due north and south, which seems to indicate its existence anterior to the introduction of Christianity.

About half a mile above the Old Bridge, the stream is again spanned by a bridge of one arch, over which passes the high road from Aberdeen to Peterhead. At

¹ See Appendix, K.

this point the Water of Cruden receives one of its principal tributaries from the hills and mosses of *Aldie* and *Moorseat*, the respective properties of James Shepherd and James Johnston, Esquires.

About two hundred yards north from the points of confluence, and immediately westward from the Farm-house of Midmill, is the *Knockie Hillock*, an abrupt eminence, thought to be partially artificial. It is said that a crofter, about the middle of the last century, when digging for the foundations of a cottage on the western slope, came upon one or more of those subterranean structures known as Picts' Houses.

The *Upper Mill* stands in a rocky gorge, about a quarter of a mile above the bridge, one of the wildest spots along the course of the stream.

The Water of Cruden is a sadly-harassed brook, being employed, in its short course of seven miles, to turn the following mills:—1, Mill of Auchleuchries, near the junction of its two original streams,—the one from the Bog of Ardallie, the other from the Mosses of Auchleuchries; 2, the Carding Mill of Auquharney; 3, the Mill of Hatton; 4, the Upper Mill; 5, the Mid Mill; 6, the Mill of Ardendraught; 7, the Nether Mill. Besides these, several threshing-machines lay its services under contribution. It abounds in deep pools and shallow rapids—the delight of the angler; and in spite of the damage done to it by thorough-draining, is still a good deal frequented by the lovers of “the gentle craft.” The Mid Mill and the Mill of Ardendraught are now (1869) among the things that were. Along the hilly ridge which bounds the parish of Cruden on the north, there are immense quantities of *Chalk Flints*, water-worn and abounding with fossil remains. The ridge is bare and moorish, covered with peat bog and heather. In many places the remains of large trees are to be found, imbedded in the moss, telling us that what is now a barren waste was, at one time, a leafy forest.

At Moorseat, on the southern declivity of this range—which takes its rise at the Great Sterling Hill, and stretches onwards by the Plover, or Little Sterling, the

Stony Hill, the Hill of Aldie, the Hill of Moorseat, and the Burnt Hill—there is a deposit of green sandstone, distinctly stratified, of a greyish colour, with a mixture of comminuted shells.

About half a mile to the north-east of the Bay of Cruden stands *Slains Castle*, the noble mansion of the Earl of Erroll. In the *View of the Diocese of Aberdeen*, already mentioned, we have the following description of the original building: “BOWNESS, now SLAINS, a fair and very large court. The old castle here, and a part of the court, was built under King James VI., by Francis, Earl of Erroll, on the King’s demolishing the original Castle of Slains (because of that Earl’s being in arms against Argyle at Glenlivat); and the rest has been continued by his successors, till Charles, the last Earl, added the front, A.D. MDCCVII.” Previous to the time of this Charles, Earl Gilbert, about the middle of the seventeenth century, made such additions to the original castle, as to have acquired the credit of being its founder.

The castle continued thus till 1836, when, in that and the two following years, it was rebuilt, with the exception of the lower part of the original tower, which touches on the brink of a deep rocky ravine, a small portion at the north-west corner, and the piazza formerly running round the inner square. On a stone, above the arched gateway leading to the stables, is the following inscription:—

BUILT 1664

BY

GILBERT, XI. EARL OF ERROLL,

GREAT CONSTABLE OF SCOTLAND,

AND

REBUILT 1836 AND 1837,

IN THE REIGN OF

WILLIAM THE IV.,

BY

WILLIAM GEORGE, XVII. EARL OF ERROLL,

GREAT CONSTABLE AND KNIGHT

MARISCHAL OF SCOTLAND.

There is another inscription, on a stone, facing the ancient piazza:—

“Gilbertus Errolliæ Comes Domin, Hay Scotiæ Constabularius Hujus Operis Fundamentum Quinde (*sic*) Die Martii Anno Dom. 1664 Fecit et Die mensis anni sequentis perfecit.”

Slains Castle is now a very elegant and commodious structure, commanding a magnificent view of the sea and neighbouring rocks. Dr. Johnson, in his *Scottish Tour*, says: “We came, in the afternoon, to Slains Castle, built upon the margin of the sea, so that the walls of one of the towers seem only a continuation of a perpendicular rock, the foot of which is beaten by the waves. To walk round the house seemed impracticable. From the windows, the eye wanders over the sea that separates Scotland from Norway, and when the winds beat with violence, must enjoy all the terrific grandeur of the tempestuous ocean. I would not, for my amusement, wish for a storm; but as storms, whether wished for or not, will sometimes happen, I may say, without violation of humanity, that I should willingly look out upon them from Slains Castle.”

The learned Doctor rightly estimated the magnificence of a storm as seen from the windows of Slains Castle; nor would his imagination have been less affected could he, during some dark November night, have heard the booming waves as they beat against those rocks, or rush up the broken gullies, almost impelling the belief, in spite of the stability of one's footing, of our having slipt cable and being fairly out at sea. Nor is the view from the windows less impressive when the full-orbed moon, slowly traversing the heavens, touches a line of rippling waves with her silver beam, crossed by some chance vessel in its tranquil passage over the glittering waste of waters. It is at such a time that the singular charms of this seaboard residence are delightfully realised.

The library, in the north-east angle of the castle, is a fine room, fitted up with oak book-cases. It contains upwards of 4000 volumes. The nucleus of this collection was formed by Bishop Drummond's Library, embracing splendid editions of the Fathers of the Church, and numerous works of note on Divinity and Ecclesi-

ology, down to his own time. The German, Dutch, and French departments are said to have been added by Mr. Hay Falconer of Dalgaty, the husband of the Countess Mary, who was a great student in these languages. The classical department, containing many beautiful specimens of typography, from the presses of Elzivir and Foulis, was added by Earl James, an eminent classical scholar, and the first of the Kilmarnock branch of the Erroll family. In the end of the last century this library was remarkably rich in MSS., many on vellum ; but, sad to relate, were recklessly destroyed in the menial services of the household.¹

Of the origin of the noble family of Erroll there are two accounts—the one from the records of the Peerage, the other from historical and family tradition ;—the former possessing the more dignity, and entitled, it may be, to a certain amount of credit : the latter the more romantic, and so long and so widely received, as not to be lightly esteemed nor easily set aside. We shall give a brief sketch of both :—

“ The first of the family of the Hays,” says Mr. Gurney, in his Records of the House of Gournay, “ who occurs in Scotland, is William de Haya, who possessed estates in Lothian at the end of the twelfth century, and was *pincerna regis* to Malcolm IV. and William the Lyon. He had two sons, William, and Robert—ancestor to the Marquess of Tweeddale. William, the eldest son, had a grant of the manor of Herol or Erroll, who, being a faithful adherent of King Robert Bruce under all the vicissitudes of his fortune, was, about the year 1308, created by him hereditary Lord High Constable of Scotland, and the King moreover granted to him the lands of Slains, in Aberdeenshire. Sir Thomas Hay, his grandson, married Elizabeth, daughter of King Robert II. by Elizabeth Moore ; and from him descended William Hay, Constable of Scotland, who was created Earl of Erroll, in 1452, by James II.”

The traditionary account is, that in the year 980, dur-

¹ See Appendix, L.

ing the reign of Kenneth III., the Danes invaded Scotland. The following quaint narrative of the invasion, and of the result, is from Abercromby's *Martial Achievements of Scotland*. "A huge fleet of these rovers was seen off *Read-head*, in *Angus*, where, for some days, they lay at anchor; and, during this time, the commanders consulted among themselves whether they had best make a descent at that very place, or put again to sea, and sail for England. . . . In fine, they resolved to land, and accordingly entered the mouth of the river *Esk*, took the town of *Montrose*, in those days called *Celurca*, put all the citizens to the sword, set fire to the houses, demolished the castle, and from thence marched through *Angus* to the firth or river of *Tay*, carrying everywhere along with them destruction, rapine, and slaughter. The King was at *Stirling* at the time: he made all the haste he could to the rescue of his people, but before 'twas possible to bring an army to the field, advice was brought that the enemy had passed the *Tay*, and invested the town of *Perth*. He resolved immediately to attempt the relief of a place so near to the Court, and so well situated, almost in the centre of his dominions. Thither he marched upon the head of those forces he had raised; and, having drawn them up in order of battle, at *Loncarty*, a little village, he extorted them to their duty by representing the inhumanity of their merciless enemies, the necessity of vanquishing or dying, the deplorable condition of the country in general, and in particular of their own families and fortunes in case of their being defeated; their King's glory, their ancestors' fame, and the victories so often obtained over this very enemy now in their view; promising withal immunity from taxes for five years to all those that should survive the battle, and a sum of money, or the equivalent in land, to such as should bring to him the head of a slaughtered Dane. The prospect of such a reward made the Scots fall on with incredible alacrity; but, as matters were managed, was like to prove fatal in the event. For, after a most fierce onset, which obliged the Danes to descend from the declining hill where they had been posted, and

come to handy blows in the plain fields, the Scots soldiers busied themselves more in cutting off the heads of such as fell in their hands, than in killing such as stood to their defence. The Danish commanders having taken notice of this, took occasion from thence to give their soldiers to understand that, at this rate, none of them could hope for one minute's life, unless they should secure it to themselves by the death of men who thus maliciously and vainly insulted over the dead bodies of their comrades. Upon this the Danes, reanimated with indignation, spite, and revenge, exerted the utmost vigour of their strong nerves and large bones; they broke through and put to the rout both the right and left wing of the Scots army: and the main body, where the King fought in person, was very nigh enveloped, and must have been entirely cut off, but for the stupendous action of one *Hay*, and his two sons, who, placing themselves in a convenient pass, beat back the fliers, and so turned the wheel of fortune, never more deservedly called *Bizarre* or inconstant than upon that occasion. This *Hay* was at the time employed in tilling a field at no great distance from the two armies; but how soon he perceived the Scots were flying, he left his work; and, animated with indignation and rage, he bethought himself of an expedient to prevent the ruin and disgrace of his country which all ages will ever admire and extol. He armed himself and his two sons, men like himself of extraordinary strength and incomparable courage, with their plough-yokes; and having reproached the foremost of those that fled, and perhaps prevailed with some to return, he placed them and himself in the narrow pass through which he knew the remainder of the worsted army must flee; and as they advanced, he met and knocked them down unmercifully with his mighty yoke, insomuch that he put a stop to their flight. And the Scots, thus equally mauled by, and in a manner pent up between their friends and foes, knew not what to do. If they continued to fly, they must needs encounter, as they imagined, fresh forces of the prevailing enemy; and if they should face about again, they must re-engage men

animated, but at the same time wearied and fatigued, by victory. They thought fittest to turn upon the pursuers, and did it accordingly. The *Danes*, in their turn, surprised with this sudden and unexpected change they knew not the occasion of, concluded, and 'twas no wonder, that the Scots army must be reinforced with some considerable accession of a fresh power. This perswasion damp'd their courages, and they fled as hastily as they had pursued. By this time the heroick *Hays* came up to the main body of the army, and every one became acquainted with what they had done; so that the *Scots*, now apprehensive of no more enemies than those they had in their view, pursued their advantage with incredible alacrity, and most, if not all the *Danes*, fell victims to their just revenge.

“The astonishing event of the battle of *Loncarty* transported the whole nation with wonder and joy; and the army spent the ensuing night in mirth and rejoicing, in singing the praises of their glorious King, and in extolling the admired valour and resolution of *Hay* their deliverer. Nobody was more sensible of his services than the King. That grateful prince rewarded him as he deserved, for he first ordered a large share of the enemies' spoils to be given to him, and then commanded him and his sons to march by himself in a triumphant manner, with their bloody yokes upon the head of the army, into the town of *Perth*. He did more; for, as the great atchievement had already ennobled both *Hay* and his sons, so the King advanced them into the first rank of those about him, and, which was very rare in those days, gave them an heritage, as much of the most fruitful soil of *Gowry* as a falcon could compass at one flight. The lucky bird seemed sensible of the merits of those that were to enjoy it; for she made a circuit of seven or eight miles long, and four or five broad, the limits of which are still extant.¹ As from this tract of ground, call'd *Errol*, as then, the brave, loyal, and in every sense illustrious family of *Errol*, takes its designation; so it re-

¹ See Appendix, M.

tains the surname of *Hay*, upon the account of its original author."

There is a stone which has been carefully preserved by the family, from time immemorial. It was kept within the precincts of the Castle till within the last few years, when it was placed where it now lies, in front of the entrance; and is dear to traditionary lore, as the veritable stone on which the elder Hay seated himself after the fatigues of the battle, and, yielding to the quick respiration of a wearied man, gave utterance to the sound, "Hech, heigh!" which, softened into *Hay*, is said to have acquired for him the *name*, and thus originated that of the family.

The rocks to the north of the Castle are strikingly bold and fine. *Dun Buy*, which has obtained an additional celebrity by being mentioned in the *Antiquary*, is about half a mile from the Castle, and is chiefly remarkable for a magnificent natural arch pierced through its very centre. "Dunbuy," says Dr. Johnston, "which in Erse is said to signify the *Yellow Rock*, is a double protuberance of stone, open to the main sea on one side, and parted from the land by a very narrow channel on the other. It has its name and its colour from the dung of innumerable sea-fowls, which, in the spring, choose this place as convenient for incubation."¹

Opposite this rock lies the farm of *Fountainbleau*, a name which naturally invites inquiry. The explanation is simple. On the return of Earl Francis from abroad, on being pardoned by James VI. for the part he had taken at

¹ Shirley, in his "Campaign at Home," must have had this rock in view when he wrote—"The Scrath Rock is one of the wildest and most picturesque in the world. A solid mass of granite, *two hundred* feet in height, and a *thousand* in circumference, is divided from the mainland by a deep and narrow channel. This immense block has been rent in twain—how, when, or by what dread Titanic hand, no mortal can tell. The rent, which widens as it ascends, is bridged at the top; and through this great natural arch, (forming, as it were, a mighty frame which intensifies, by its deep carmine, the purity of the sea and sky in the vignette which it encloses), the blue water and the white sails of passing ships sparkle brilliantly."

Glenlivat, he brought with him a French servant of the name of Beaugré, who obtained from his master a lease of this farm, to which, in remembrance of his native France, he gave the name of Fountainbleau. The family of Beaugré, now Bagrie, is still extant, and of respectable standing in the country.

Thence to the *Bullers of Buchan*, a distance of about half a mile, the rocks increase in height and ruggedness. Here the eyes of the geologist will be attracted by a fine trap-dyke, lying against the face of the granite.

We are now at the celebrated *Buller of Buchan*. This is a huge rocky cavern, open to the sky, into which the sea rushes through a natural archway. The rocks are probably a hundred feet in height, and perpendicular both to the interior of "The Pot," as it is locally called, and also on their sea front—a narrow pathway being left, with the recent exception of a few feet, quite round the basin. It is scarcely possible to overstate the imposing magnificence of these granite sea-walls, which seem to bid an eternal defiance to wind and wave—the natural cleavage of the rocks greatly enhancing the beauty of the scene. The Bullers will well repay the curiosity of the tourist or sight-seer.

At less than a hundred yards north from the Basin of the Bullers there are indications of trenches thrown up in front of a small peninsular area; at what period, and with what intention, it is not easy to decide; but one, capable of judging of such matters, suggests that it may have been a station for the commissariat of an invading army. The conjecture is far from unreasonable. It is to be regretted that the circumvallations have been much defaced within these last twenty years.¹

Passing the *North-haven* and the farm of White Shin, we reach the *Black Hill*. Here the rocks greatly increase in height, and in the bold sweep of their outline. Along the whole coast, from Dunbuy to *Longhaven*, the site of a former fishing-village, which divides the Black Hill from the *Sterling Hill*, there are subterranean caverns of

¹ A similarly fortified small peninsula may be seen on the Farm of Sandend, near Whinnyfold.

great extent, many of which are inaccessible except by boat. On the brae, a hundred feet above the level of the sea, there is a narrow chink communicating with one of these, called, in the locality, *Hell's Lum*, through which is distinctly heard the thundering roll of the waters beneath. Several quarries have lately been opened on the *White Skin* and *Black Hill*, from which fine blocks of red granite are being obtained.

On the south-eastern slope of the Sterling Hill, at a short distance northwards from the Longhaven on the right, is the *Hare* or *Cleft Stone*, which marks the division between the parishes of Cruden and Peterhead.

At the Sterling Hill we come upon the famous quarries of syenite, or Peterhead granite, whence are taken the solid blocks which, when polished, have given a world-wide fame to the name of Macdonald and Leslie. But we regret to say that these operations, though useful in themselves, have gone far to destroy one of the finest scenes in Buchan. Viewed from the north, the hill presented an exquisite outline, varied from its highest and characteristic peak, down to the level of the sea, by the most graceful and undulating curves. The Sterling Hill terminates at the village of Boddam, and forms the well-known promontory of Buchanness. The coast is here indented with many chasms, fissures, and caves, and these, in some cases, divide the granite from the trap. In the quarry lately opened by Mr. Wright, a little to the south of that of Messrs. Macdonald and Leslie, the trap may be seen intersecting the granite. Immediately opposite to these quarries is the small green islet of Dundony, where, it is said, there was formerly a salt-pan.

Within a few hundred yards of this point stands the *Old Castle of Boddam*, formerly the seat of Keith, Knight of Ludquharn. It stands on a promontory between two deep gullies, up which, when the wind blows from the east, the sea rushes with uncontrollable fury. The castle is on the brink of one of these ravines, but possesses no particular interest, either as a place of strength or as a specimen of architecture. The remains consist of the archway of the principal entrance, surmounted by a low

gable. One or two other arches, of smaller dimensions, are also to be seen, and the entire foundations of the building may yet be traced; but, unless as a type of the family which once occupied it—gone, but still lingering in the memories of the past—it possesses nothing worthy of notice. In the summer of last year (1868), when the son of Mr. Aiton, the proprietor of Boddam, was having a deep trench dug, in front of the entrance to the castle, some large hinges, apparently those of a draw-bridge, were discovered. There is no record of such a structure ever having been at the place, although there are signs still remaining of the front part of the castle having been fortified.¹ Another trap-dyke in this ravine, and the hornstone porphyry and protogene rocks behind the neighbouring lighthouse, are well worthy of observation.

On the opposite side of the gorge, and immediately over the sea, stands Lord Aberdeen's *Marine Villa*—now the property of James Russell, Esq. of Aden—commanding a remarkably fine view of the sea. Everything has been done to render this a charming summer retreat. Walks have been cut along the face of the braes leading to the best points of view; and a marine garden, originally laid out with much taste, in the sloping hollow of a sheltered glen, extends down to the very edge of the sea. In conveying water to the villa from a fine spring on the north-eastern ledge of Sterling Hill, some pipes were discovered which must formerly have been used for the purpose of supplying the old castle from the same spring.

Buchanness Lighthouse, within a few hundred yards of the villa, is a fine circular tower, the lantern of which stands 130 feet above high-water mark at spring-tides. It is a revolving light, flashing once in five seconds, and

¹ The last inhabitant of the castle was Lady Keith of Ludquharn, in the earlier part of the last century. An old woman, who had been a faithful servant to her ladyship for upwards of thirty years, came to reside in Peterhead after her ladyship's death, and is still remembered for a saying of hers, when holding forth in praise of her mistress, and probably hinting at her own merits, "There was niver sae muckle atween us a' that time as—'The De'il speed the leear.'"

was the invention of the late Mr. Robert Stevenson, for which he was presented with a medal by the King of the Netherlands. The light is seen at sea at the distance of sixteen nautical miles. It was first exhibited in 1827. The lighthouse stands on an insular rock at the southern extremity of the bay, of which Peterhead forms the northern boundary. The distance across is about two miles; following the bend of the bay, it is three miles.

The *Village of Boddam* is a fishing-station in the immediate neighbourhood of the lighthouse, rapidly rising in importance. A good pier was erected, chiefly at the expense of the late noble proprietor, the Earl of Aberdeen, which has led to a great increase of boats employed both in the white and herring fishing. The village has been much improved, and is now one of the cleanest and most thriving on the east coast—a standing evidence of what may be effected by considerate and judicious oversight.

Proceeding from Boddam, and passing *Sandford Lodge* (James Skelton, Esq., Sheriff-substitute) on the right; *Meethill* (George White, Esq.); *Mile-end Cottage* (T. J. Bremner, Esq.); *Dales Cottage* (James Arbuthnot, Esq.); and *Invernettie Lodge* (G. G. Anderson, Esq.), on the left, we skirt the fine bays of Invernettie and Peterhead, divided by *Salthousehead*, along the south slope of which lies the fishing-village of *Burnhaven*; and, at the distance of thirty miles from Aberdeen, reach the peninsular *Town of Peterhead*.¹

¹ The tourist will find a mass of accurate and valuable information concerning the geological character and aspect of the district in a pamphlet, reprinted from the *Quarterly Journal of the Geological Society* for November 1858, "On the Pleistocene Deposits of Aberdeenshire," by T. F. JAMIESON, Esq.



Drawn & Engr'd by W. Barnes & Son, Edinb^o

CHAPTER IV.

PETERHEAD.

PETERHEAD is the largest town in the district of Buchan. According to Mr. Hamilton Moore, it is situated in lat. $57^{\circ} 34' N.$, and long. $1^{\circ} 25' W.$ from Greenwich; by others, the computation is, lat. $57^{\circ} 32' N.$, and long. $1^{\circ} 47' W.$ It stands upon a peninsula, projecting into the German Ocean, and forming the most easterly point of Scotland. The town is 547 miles N. by W. of London, and 138 N. by E. of Edinburgh. The promontory on which it is built is bounded on the north, east, and south, by the German Ocean. The isthmus connecting the town and the rest of the parish is about 800 yards across.

There are various opinions with regard to the derivation of the Name. The author of the *View of the Diocese of Aberdeen*, says, "Peterhead was, of old, called *Peterugie*, because the Ugie here falls into the sea, and the church is dedicated to St. Peter." Mr. Arbuthnot, in his *Historical Account of Peterhead*, says, "The Greek word Πέτρος, and the French word *Pierre*, each signifying a *Rock*, and the town having that for its foundation, either of them may have given rise to the name." This author also mentions other conjectures as to its derivation. In the *History of Peterhead*, drawn up by Roderick Gray, Esq., for the *New Statistical Account of Scotland*, we find that "the ancient name of the parish was *Peterugie*, arising, perhaps, from the rocky headland or promontory near the mouth of the Ugie." In old charters, the name is *Petri Promontorium*; and in some Dutch maps it is called *Peterspol*. Mr. Peter Buchan, in his *Annals of Peterhead*, dismisses the subject in these terms: "As the derivation

of its name has been already disputed, I shall not enter the list of combatants, but leave it to the deliberate consideration of those better versed in etymology, the able historian, and the learned antiquarian. Suffice it to say, it has been called *Peterhead* for upwards of 200 years.”¹

The town is nearly in the form of a cross, being divided into four districts,—the *Kirktown*, the *Ronheads*, the *Keith-inch*, and *Peterhead* proper. The *Keith-inch* is a small rocky island between the town and the sea. The *Old Statistical Account* informs us that “the town was formerly called *Keith-inch*, and retained that name till 1593, when it obtained a charter as a burgh of barony.

The neck of land which connected the town and the *Keith-inch* previous to the formation of the canal which joins the two harbours, was called the *Queenzie* (pronounced *Queenee*), signifying, it is said, a neck of land.²

ERECTION.—It is stated in the *Old Statistical Account*, that, in the year 1560, the town—then only a small fishing-village—with the adjoining lands, belonged to the abbey of Deer; and that, in that year, Mary, Queen of Scots, appointed Robert Keith, son of William, fourth Earl Marischal, Commendator of Deer. In 1593 the town was erected into a burgh of barony, by George, Earl Marischal, the nephew and successor of the said William, and the same who founded Marischal College, Aberdeen. It continued to be a part of the estates of the Earls Marischal until the attainder of the last earl, after the attempt in favour of the Stuart family in 1715, when his estates were confiscated to the Crown; and this portion of them was soon after purchased by the

¹ In the Parliament held by King James VI. at Edinburgh, 21st July 1593, there was an Act passed in favour of the Earl Marischal, “anent the harbour of *Peterhead* ;” and again, under the same King, on the 4th of August 1621, there was an Act passed “anent the collecting and inbringing of the taxation and relief to prelates,” in which *Peterhead* is mentioned as a *town*. It has the same designation in an Act of Parliament, Carl. I., 28th July 1633.

² At the old Castle of Slains, the neck connecting the mainland with the isthmus on which the castle is built is called the *Queenzie*.

York Building Company, who, in 1728, sold the town and the adjoining lands to the Governors of the Merchant Maiden Hospital of Edinburgh, for the sum of £3000 sterling.

POPULATION.—From data contained in the charter of erection, in 1593, it is estimated that the number of the inhabitants amounted only to fifty-six. The feuars to whom the charter was granted were only fourteen; the ground feued out, about three acres. The original feuars appear to have been fishers; for each of them was permitted to have “an boat for whyte fishing, of the whilks the said earle and his forsaidis shall have the tynd fishing, the said earle and his forsaidis giving to the fishers reasonable fisher lands and reasonable duty; and sic as happen to pass to farr fishings, the said earl and his forsaidis shall have sic tynd yrof as the inhabitants of Anstruther pays.”¹

There are several houses yet remaining which were built about the time the charter was granted. Many of these have quaint inscriptions over the doors and windows, some of which are still legible. One of these, in *Port Henry Lane*, bears the date 1600, and Micah, vi. 7, in old characters. On a building called “Lord Marischal’s House,” of date 1599, there is inscribed “Feir the Lord.” And Buchan, in his *Annals*, mentions a house in *Wood’s Wynd*, bearing the following inscription:—

¹ In 1728, the author of the *View of the Diocese of Aberdeen* tells us that “here are reckoned about two hundred and thirty families. The people are sober and courteous, and agree well among themselves, which is now become a rare character. The Arbuthnets are the most thriving name. This town, which belonged at first to the Abbay of Deer, was given to Earl Marischal.—The ale here is good and strong, and eatables to be had very cheap. The market-day is Friday—but neglected. The town is much resorted to in July and August, because the famous well here is then in its strength.”

“Considerable quantities of beer were formerly exported; and so great was the fame of it, that some of the taverns in Edinburgh exhibited on their signs—‘*Peterhead Beer and Ale sold here.*’”—ARBUTHNOT’S *Historical Account*, p. 25.

“ Feir the Lord, fie from syn ;
 Mak for Lyf everlastin ;
 No this lyf is but vanity.”¹

The Earls Marischal are said to have incurred much popular odium, for having interfered with the abbey-lands and buildings belonging to the monks of Deer, and for having carried off the stones of some cells or chapels for the erection of other buildings. The report of this crimination had probably reached the ears of the Earl, who, in contempt of public opinion, caused the following inscription to be put on the houses he built :—

“ THEY HAIF SAYD :
 QHAT SAYD THEY ?
 LAT THEM SAY.”²

It may still be seen on at least one house in Peterhead ; and it remained on the old buildings of Marischal College till they were taken down, in 1836, to give place to the present noble structure.

THE CASTLE.—On the south side of the Keith-inch stood the *Castle*, built by George, Earl Marischal, in the beginning of the seventeenth century, after the model of the palace of the King of Denmark. At the time when the author of the *View of the Diocese of Aberdeen* wrote, this princely fort was “ degraded into a fish-house.” *Sic transit gloria mundi*. It was pulled down in the early part of the present century, and its site is now occupied

¹ Formerly, in the *Long-gate*, at the head of the *Crooked Wynd*, stood an old house, with an inscription, containing an admonition which would not be altogether superfluous at the present time. It was simply—“SVEARNOTE.”

On a public-house called the *Canteen*, near the *Boat-harbour*, was cut out a representation of Abraham offering up his son—the hand, with a knife, raised—a ram in the background—and a hand and arm, from a cloud above, laying hold of the knife. Over the figures was the inscription, “have faith in the Lord.”

² On a house which formerly stood at the foot of the *Crooked Wynd*, the inscription was thus varied :—

“Thay saye—Thay saye :—
 What saye thay ?—
 Do you weill ; and lat them saye, saye.”

This is all very well ; but the Nemesis of 1715—after slumbering for upwards of a hundred years—signally avenged the sacrilege.

by the *Watch-house* and other buildings belonging to the Coast-guard.

THE TOWN.—The town is built of Peterhead granite, said to be very similar, in colour and texture, to the Egyptian syenite, being composed of quartz, schorl or mica, and feldtspar. Of the public buildings the principal is the *Town-house*, situated in the west end of Broad Street. It was built in 1788, and is surmounted by a handsome spire, in the Sir Christopher Wren style, 125 feet in height, in which are a clock and bell—the former said to be of superior workmanship; the latter is of a full, deep, rich tone.—The *Parish Church*, situated at the entrance of the town, was built in 1803, and is of large dimensions. It is in something of the Renaissance style. Over the portico rises a tower, lantern, and spire 118 feet high, also in the style of Sir Christopher Wren, of which it is a very fair specimen.¹ It is furnished with a bell of good size, not equal, however, in quality of tone, to its elder sister of the *Town-house*. Both are, however, inferior in richness, though superior in volume, to that of the Dutch bell, now rarely heard, in the remaining tower of the old parish church.²—The *Episcopal Church*,³ dedicated to St. Peter, in Merchant Street, was built in 1814. The style is a sort of Gothic, but far from pure. The windows in the apse, however, form an exception to the other parts of the building, and are deserving of notice for the purity and elegance of their tracery. A small organ, by Snetzler, was, in 1867, reconstructed and enlarged by Holt of Edinburgh; it possesses considerable tone and power.—The *Free Church*, and the *Roman*

¹ “A spire does not belong to Italian architecture; it may, in fact, be regarded as a violation of a great principle of the style, which is horizontality, and it therefore required no ordinary effort of genius so to introduce and fashion it as to render it homogeneous with a building so designed. This effort Wren successfully made; and it has been justly said to be nearly equal in degree to what would be necessary to invent an entire new species of building.”—See *Churches of London*. By GEORGE GODWIN, Esq., F.R.S.

² On this bell is the following inscription: “Soli Deo Gloria. Michael Bvrgenhvys. Me Fecit 1647.”

³ See Appendix, N.

Catholic Chapel, both in St. Peter Street, are modern buildings—the former, a large, commodious, and substantial edifice, in what might probably be denominated “a carpenter specimen of Tudor Gothic;” the latter, a rather showy building in the early English style, having some good features, but, as a whole, not altogether pure and unmixed. There are other places of worship, belonging to the *United Presbyterians*, the *Congregationalists*, and the *Methodists*—all sufficiently neat and commodious, but not possessing any character to attract particular notice.¹—The *Market Cross* was erected in 1832, and stands in the centre of Broad Street. It is a Tuscan pillar of granite, surmounted by the arms of the Earl Marischal, the founder of the town.—There are several *schoolhouses*, also—viz. the *Parish School*, the *Academy*, the *Free Church School*, the *Andersonian* (Episcopal) or *Middle School*, and the *Ragged School*.—The banking offices are the *Union Bank of Scotland*, the *Commercial*, the *Town and County*, and the *North of Scotland*.—There are several hotels and taverns. The principal of these are—Laing’s *Temperance Hotel*, and *The Inn*.—The *Keith Mason Lodge*, built in 1759, situated in Well Street, and in the immediate vicinity of the *Hot and Cold Baths*, contains a news-room, billiard-room, and pump-room.² A *Museum*, bequeathed to the town by the late Adam Arbuthnot, Esq., contains numerous specimens interesting to the antiquarian, the naturalist, the mineralogist, and the geologist. There is scarcely a country in the known world, from the torrid to the frigid zones—from China to Mexico—that is not here represented. The collection of coins is very extensive. The English department embraces the whole period from Edgar to Victoria; the Scotch from William the Lion to James VI.; the Grecian comprehends those of Philip of Macedon,

¹ In the spring of 1858, the United Presbyterians rebuilt their church in *Uphill Lane*, and fronting *Charlotte Street*. It has some good lancet windows, a high gable, and a porch with a pointed door-way of really good proportions.—The *Methodists* have lately built a church in *Queen Street*, with a very fair Gothic front.

² Peterhead has now its weekly journal—*The Sentinel*—a respectably-conducted paper, published every Friday morning.

Alexander the Great, and most of the principal petty states; the Roman, those of the emperors and consuls. The municipal authorities, to whom this rare and valuable collection has been intrusted for the public benefit, will, it is hoped, evince their appreciation of this noble bequest by providing a suitable place for its preservation and exhibition.

It must be gratifying to the inhabitants of Peterhead that a copy of a noble statue of *Field-Marshal Keith*, erected to his memory by Frederick the Great, has been granted to them by the liberality of the King of Prussia, in consequence of a petition presented to him by the Provost, Magistrates, and Town Council, of date May 14, 1868—a concession the value of which was greatly enhanced by the gracious terms in which it was made, in an autograph letter from the King himself.

There were formerly two batteries here—the *Meikle* and the *Little Battery*; the former commanding the south, and the latter the north bay. Upon the site of the Meikle Battery formerly stood a small fort, mounted with seven brass cannon, taken out of the *St. Michael*, one of the Spanish Armada, which was wrecked on the coast in this vicinity. Some guns, of a smaller size, which had belonged to the same vessel, were mounted upon the *Tolbooth Green*, in 1715, on the landing of the Chevalier, for the defence of the town. These, with the guns in the batteries, were, soon after this event, taken to London—the Government, no doubt, wishing to mark its appreciation of the encouragement the “Pretender” had here received. The author of *The Annals of Peterhead* naively and apologetically remarks that the inhabitants “were once, we must allow, firm Jacobites; and although they adhered most religiously to the cause of the Stuarts, it is not to be wondered at, when we look back to 1715, when we hear of their superior, George, Earl Marischal, aiding and assisting with men and arms the Chevalier, who landed at Peterhead at that time.”¹

¹ He landed on Dec. 25th (Christmas Day), 1715, and resided for some time in a house at the south end of the Long-gate, where he

The following “Act of Counsell, ordaining guaird to be kept each night,” will give some idea of the spirit of the inhabitants in the cause of the exiled family. “The Magistrates and Town-Counsell of P.H.D. having mett wtin the Tolbooth therof upon the fifth day of Oct. javijc and fifteen years; and taken to their serious consideration the hazard and danger the town may sustain by the inconvenience of the present tymes, have therfor resolved unanimously that the said town, for their own safety and defence, keep guaird, by calling out the rexive inhabitants of the town vicissim, and making ane division in four quarters, which quarters is to lie under the command of—viz. first quarter, George Cruickshank and Alexander Arbuthnot; second quarter, Thomas Arbuthnot and W^m. Clark, sen.; third quarter, Thomas Forbes and John Logan; and fourth quarter, James Park and James Thomson. And ordains the said quarters to keep guaird nightly, either with their whole company, or the half therof, as the Magistrates shall find expedient. And ordains the captains to provide themselves with offers, picts, and shares, if they can. And all the other rexive ffencible men with guns and suords in good order. And to meet at the Cross of Peterhead upon the day and under the penalty specified. And heirby authorises and appoints the sd. eight captains, or at least as many of them as are at present in Peterhead, to meet to-morrow be ten of the clock beforenoon, at the Tolbooth thereof, and to inlist and divide the whole ffencible men wtin the said Barony, and to insert their names and divisions in this book, and ordains the thesaurer to caus make ane new head to the drummer, ffour sergeants picts, which is to be paid out of the first end of the publict.”

“Follows ane list of the whole inhabitants of P.H.D, who are obliged to carry armour, who is under the rexive command of the captains underwritten, conform to the four divisions spec^d.”

In this list of “ffencible inhabitants” we find the was privately visited by Earl Marischal and other friends, previously to his leaving for Aberdeen.

names of the following worthy dames—viz. Janet Dickie, Margaret Greig, Geills Scott, Margaret Dun, Elspat Mitchell, Janet Cruickshank, Widow Bodie, Widow Brown, Elisa Bruce, and Mrs. Walker. We need no stronger proof of the enthusiasm with which the fair sex espoused the cause of the exiled family, than to find them ranked with those who were to be drawn up nightly, and supplied with “ane sufficient gun charged with powder and bullets, and ffour spair shots besides, and ane sufficient suord.”

Peterhead was long noted for its mineral springs, one of which, the *Wine Well*, was greatly celebrated for its medicinal qualities.¹ There is another mineral well at the *Gaidle Braes*, said to be of equal efficacy. About the beginning of the present century, Peterhead was a fashionable watering-place.² With the view of accommodating visitors, the late Mr. James Arbuthnot, in the year 1800, formed, at great expense, a spacious basin, 90 feet by 30, cut out of the solid rock, and capable of holding six feet of water—the bottom being level and covered with sand. This fine bath is filled every tide with pure sea-water, its depth being regulated by a sluice, with a flight of broad steps leading down to it. There are rooms for the accommodation of the bathers, who, while in the bath, are completely defended from the view of spectators by a perpendicular wall of rock, nearly 20 feet in height, so that in this noble basin are combined all the conveniencies of house and open sea-bathing. This bath is appropriated to the use of the ladies.

In the preceding year (1799), a bath, 40 feet by 20, had been erected by the Mason Society. This is appropriated solely to the gentlemen, and has, like the

¹ See Appendix, O.

² A broadsheet, written by Dr. Andrew Moir, one of the Professors of King's College, Aberdeen, entitled, “The virtues and the way how to use the Mineral and Medicinal Water at Peterhead, in Scotland, within the Shire of Aberdeen,” was printed in 1636. The *Wine Well* is now of little note, and apparently has ceased to be considered among the “things most remarkable in Buchan.”

other and larger bath, ample accommodation for dressing and undressing. Connected with these baths, as has already been observed, are a pump-room, long-room, and billiard-room.

This town was formerly famous for its warm baths. In 1802, Mr. Arbuthnot, the spirited individual already mentioned, erected two suites of apartments, containing twelve warm baths, with a complete set of apparatus, by which patients might be accommodated with warm, steam or vapour, hot air, projecting, and shower baths, at any temperature that might be required.

Peterhead possesses many advantages in a maritime point of view, of which it has largely availed itself. It has, for many years, sent more vessels to the Greenland and Davis' Straits seal and whale fishing than any other town in Great Britain. In 1788, when it first embarked in this enterprise, down to 1803, only one vessel for the fishing sailed annually from its harbours. During the next twenty years, the number was increased to sixteen; in the twenty years following, the fishing being less successful, the number decreased to ten or eleven. In 1857, they had again increased to thirty, since which time, the numbers have fluctuated. Twenty-one merchant-ships belong to the port.

The herring fishing is also prosecuted here with great spirit. Peterhead, including the neighbouring village of Boddam, has, for a good many seasons, sent out upwards of four hundred boats annually. A more animated scene can scarcely be imagined than the fleet leaving the harbour on a fine summer's evening, with a gentle breeze just sufficient to fill the sails. The herring fishing commences about the middle of July, and lasts for six or seven weeks. During this period the town is crowded with two or three thousand additional inhabitants.

Formerly the manufacture of *linen yarn* was carried on to a considerable extent in Peterhead, but it is now entirely given up. In the early part of the present century, there was a *woollen manufactory*, belonging to "Arbuthnot, Scott and Co.," situated in the Kirk-town, which attained great celebrity. The texture and "finish"

of the superfine cloth was said to be equal to that of the best West of England manufacture; and in 1814 this firm received the two first premiums from the Society for the encouragement of Manufactures in Scotland. The value of cloth sent out annually from the work was from £10,000 to £12,000. On the death of some of the partners, the firm was broken up, and the premises converted first into a corn mill, then into a distillery, and latterly, for many years, they were occupied by Mr. Alexander Murray as a saw-mill and bone-crushing establishment. But at Whitsunday 1854, Smith and Co. purchased the buildings and revived the woollen manufacture, although, as we believe, without any view of attempting the same description of fabric as was formerly produced here. Since the premises fell into their hands, the Messrs. Smith have more than doubled the extent of the buildings. The works are in full operation. Mr. Murray, with that spirit of enterprise for which he has long been remarkable, has erected extensive buildings on the opposite side of the road, for the purpose of carrying on the same business as he pursued in the old manufactory, and deserves well of the town for having greatly improved the aspect of its principal entrance. The saw-mills, and timber-dressing machinery, are of the most ingenious and approved description.¹

THE HARBOURS of Peterhead, from their peculiar situation at the most easterly promontory in Scotland, and from the number of vessels resorting to them, deserve attention. The earliest notice of these labours is in the charter of erection already mentioned. In that document the Earl Marischal binds himself "to build ane bulwark at the mouth of the haven called *Port Henry*." This bulwark was accordingly erected by his lordship, and is that now used by the fishermen in the Ronheads for landing their boats. Although built in an apparently rough manner, with blocks of undressed granite, it has rarely stood in need of repair, and, for more than two centuries and a half, the original oak mooring-posts are still in a

¹ See Appendix, P.

serviceable state. This harbour is capable of holding six or eight vessels of a hundred tons burden.—It is not calculated for a heavier tonnage. It is not certain when the south harbour was first formed, but it seems not to have been much frequented in the beginning of the last century—the whole revenue arising from it in 1702 being only £71, 6s. Scots (£5, 19s. 8d.),—and was only capable of containing a few vessels of small size.

It would appear, however, from the following singular facts, that the importance of the Peterhead harbours was not thought inconsiderable. In the year 1705, an Act of the Privy Council of Scotland was passed, authorising a voluntary contribution for repairing the harbours of Peterhead, to be made throughout the three Lothians, and all north of the Forth. Again, in 1729, an Act of the Convention of the Royal Burghs was obtained in favour of the town of Peterhead, for a voluntary contribution throughout all the burghs of the country for the repairing of these harbours; and, in the year following, the shipmasters of Leith and merchants of Edinburgh gave an attestation of their great public utility. The Town Council of Edinburgh authorised a collection to be made in all the churches of the city and its neighbourhood on behalf of the same—the result of which was, £240, 14s. 6d. sterling; and so great was the interest felt for the repair of these harbours, that, in February 1740, an Assembly was held in Edinburgh in aid of the other collections for this purpose.

In 1771 the piers of the South Harbour had again fallen into disrepair, and contributions from various sources were obtained in aid of their restoration. Plans were furnished by Smeaton, and the building according to these plans was commenced in 1773. In 1807, the late Mr. Rennie furnished a plan and estimate for extending the south harbour and for building a new north harbour. Fifty thousand cubic yards of rock were excavated from the bottom of the south harbour, and an addition of about 200 feet made to the west pier; but nothing was, at this time, done to the north harbour. In 1815, the Harbour Trustees adopted measures to

raise the funds necessary for the completion of this latter, and for the formation of a graving-dock. Mr. Telford gave in a report and plans for the work, and the harbour was commenced in 1818; but in the following year, while it was yet in an unfinished state, a tremendous storm arose, which totally destroyed all that had been done. The Commissioners, however, immediately set about raising additional funds to repair the damage. The work was commenced, and, in September 1822, completed according to Mr. Telford's plan; but the harbour still being open to the sea from the north, a pier was begun in that direction, and soon after completed.

The east pier of the North Harbour, including the great breakwater, and what is now known as the Old Graving Dock (from plans by Telford) was finished in 1821. The dock is one hundred and forty feet long in the bottom, and cost about £3000. The south and west piers of this harbour, including the New Dock (from plans arranged by the Harbour Trustees themselves), was finished in part in 1840, and completed in 1855. In this latter year, the New Dock, which is one hundred and forty-four feet long in the bottom, was finished at a cost of about £6000. The passage between the north and south harbours (from plans by Messrs. Stevenson) was opened in 1850. This had long been a desideratum, ships being often wind-bound in one or other of them. About mid spring-tide, the water is alternately, as the tide ebbs and flows, about eighteen inches higher in the one harbour than in the other.

The Harbour Revenues for 1856, exclusive of the rents of properties, amounted to £4326.¹

¹ Area of South Harbour,	6.6	} imp.
Do. North Harbour,	10.86	
Length of south quay of South Harbour,	480	feet.
Greatest breadth of do.,	42	„
Height from base to top of parapet,	40	„
Length of west quay of South Harbour,	653	„
Length of parapet,	352	„
Height of parapet,	26	„
Total length of quay of North Harbour,	2219	„
Area of the quays of do.,	4 acres 3 roods 28 poles.	

As an instance of the fury of the storms which occasionally rage along this coast, we may give the following graphic account from the pen of a gentleman on the spot:¹—"This part of the coast was visited yesterday (Jan. 10, 1849) with one of those severe easterly gales which often in the winter season prove disastrous in their consequences, but never more so than in the present instance, where much property and many lives have been lost—adding in a fearful degree to the vast sacrifice of life which, within the last twelve months, has fallen to the lot of this town. The gale in August last, in which so many fishermen perished in the frail barks in which they were engaged, was as nothing compared with the irresistible fury of this tempest, in which at least five vessels have been totally wrecked. The gale commenced with a heavy rain, about midnight, and increased in violence from east by south till daylight. At that time very heavy seas were rolling on shore, and, as the morning advanced, more than one vessel was seen in the offing, struggling with the tempest to get round the heads. As the day advanced, it was seen that, owing to the violence of the storm and the flood tide, one of them at least was driving fast to leeward. By the arrival of the mail, intelligence was received that a brig had been driven on shore, in the morning, close by Slains Castle, and that all her crew had perished; and that another brig was seen by the Boddam fishermen to founder quite close to the shore. All the crew perished. Soon after 1 P.M., the schooner that was falling to leeward was observed to be running for the south bay. That she could gain the harbour no one deemed possible. The vessel ran swiftly on before the wind, and was signalled on shore about half-way west of the harbour mouth, as the safest place. The coast-guard were on the spot with Manby's apparatus before the ship struck; and, after some unsuccessful attempts, threw a line over

¹ William Boyd, Esq., Solicitor, to whose kindness the author is indebted also for much valuable information respecting the Harbours of Peterhead.

the ship, and the cradle was speedily alongside. One of the crew got in, and had all but reached the top of the bulwark opposite, when the rope on which the cradle hung broke, and he fell into the raging surf. Fortunately this happened within a few yards of the shore, where many a willing seaman was ready to give assistance; and several, regardless of their own safety, jumped into the surf, and succeeded in getting the man safely on shore. The vessel continued to drive up on the rocks, and the safety of the rest of the crew appeared to depend on allowing them to remain; and they were all safely landed when the tide receded. Another schooner was now observed to round the Buchanness, and to be running for the south bay, in a more manageable state than the former; but when near to the entrance, owing to the wind and sea, she lost way, and was in a moment driven among the rocks at the Baths, where, in the course of ten minutes, she became a total wreck, and, we are sorry to add, two of the crew perished. The saving of the others was truly miraculous, as in a few minutes the vessel, that was so shortly before seen bounding over the fiercest billows, was—masts, rigging, and hull—one mass of wreck. Under Providence, the safety of the survivors was owing to the fearless exertions of some, who threw themselves into the raging sea, crossed the Baths, reached the rocks on which the vessel had turned over, and got ropes around the crew, who were then dragged over the high protecting walls adjoining.

“While this was occurring in the south bay, the sea, which was rolling very heavily at the back of the North Harbour, threw down about one hundred and eighty-six yards of the enclosing wall which bounds it on the east, and swept away the new herring-curing yards in that quarter, including Mr. Methuen’s yard, in which most of the buildings and storehouses are thrown down. Heavy masses of water were rushing through the breach into the harbour, throwing to some distance disengaged masses of masonry of several tons’ weight—parts of the enclosing wall—and scattering over the roadway and

quay, and hurling into the harbour, an immense quantity of stones, of which the wall and buildings had been erected. Several of the whale ships, lying there, broke from their moorings, owing to the weight of water thrown in by the breach. In consequence of this, it became necessary, when the tide had somewhat receded, to prepare for securing, if possible, those vessels before next high-water, and, for their farther safety, to get part, at least, of the loose stones, which had been thrown on the roadway and quay opposite to them, removed. For this purpose, Messrs. Pyper and Stuart, masons, were employed, with their workmen and a number of labourers, to clear away the loose stones. Before these arrangements were made, it was about two hours past high-water. No water, to any considerable depth, had been thrown through the breach for some time, and people had been passing and re-passing to the dock and the shipping, not apprehending any danger till the return of the next tide. The seamen, at the same time, were busy on the same quay, preparing new moorings for the shipping. All this went on without interruption for about an hour, when, at nearly five o'clock, about half-tide, a tremendous wave dashed through the breach, spreading over the quay to a great depth. The poor men on the quay were seen by those on board the ships—some running, and others, who perceived they had no such means of escape, grasping the stones among which they were employed. Before this wave left them, it was followed by another still more awful, supposed to be from fourteen to fifteen feet in depth—in the words of a spectator, 'like as if the whole North Sea was bursting through the breach'—covered the men many feet deep—washed them into the harbour, which was now a boiling flood—and throwing with them an immense mass of stones, the wreck of the buildings, &c.¹ In an instant ropes were thrown from the ships and boats, and by these and other means many were saved; but, we lament to add, no fewer

¹ One solid mass of masonry, torn from the enclosing wall, calculated to weigh fifty tons, was moved bodily for several feet.

than *fifteen* persons perished. All the bodies were recovered, with the exception of that of Captain Hogg, of the *Resolution*.

“The wave which caused so great loss of life, from the accounts given of it, was like as if some dreadful convulsion of nature had rolled the ocean over the land, and the scattered masses of stones, and the general devastation within its influence, alone speak of its irresistible fury. The day will long have a place of sadness in the memories of many, and a general gloom has been cast over the inhabitants of Peterhead by the melancholy event which marked its close.”¹

¹ The following is an excerpt from a letter we have been favoured with from a gentleman in Peterhead: “With reference to the account of the storm described by you, it will not be uninteresting if I mention, on the authority of Mr. John Murdoch, a respectable man still alive, that a similar upheaving of the sea took place about fifty years before, also at *half-tide*, to which he was a witness, on which occasion some sheep that were browsing on the *Greenhill* (about the same locality of the sad catastrophe you describe) were swept off, and their carcasses washed ashore at a short distance south of the *Canteen*.”

CHAPTER V.

THE NEIGHBOURHOOD OF PETERHEAD.

As we cannot always follow streams and roads, we must occasionally make rather an erratic excursion, in order to bring into view what is worthy of note.

Leaving Peterhead, therefore, by the Seagate, which runs along the North Harbour, Port Henry, and the Ronheads, we observe in an old house facing the sea, on a sculptured stone built into the wall—which has probably been intended as an emblem of justice—a pair of scales, with the letters F. R. S. A., the rest of the inscription being illegible. The old bulwark at Port Henry, already described, which has stood firm against the storms of two centuries and a half, deserves a passing notice. Skirting the beach, we come upon a small mineral spring at the Gaidle Braes, issuing from the rock, near the sea, the medicinal properties of which are said to be nearly equal to those of the Wine Well.

Passing on, we reach the Salmon House, and, engaging a boat, may cross the Ugie, on the opposite bank of which, in a westerly direction, we come upon the faint vestiges of what is said to have been the original *Castle of Inverugie*, the residence of the ancient family of the Cheynes. Judging from the foundations, which may still be traced, the building must have been of considerable extent. Mr Alexander Hepburn, in his *Description of the Parish of Peterhead*, in 1721, must have had this place in view when he said: “On the north side of the river stands the Place of Inverugy; ‘Jam seges est ubi Troja fuit:’” and the author of the *View of the Diocese of Aberdeen* is of opinion that in this “old Inver-



McJJB Paris del.

YVERGUE CASTLE
From the West

ugie " is fulfilled a prophecy, said to be by Thomas the Rhymer :

“ Inverugie by the sea,
Lordless shall thy land be,
And underneath thy hearth-stane
The tod¹ shall bring her bairns hame.”

Leaving this now desolate spot, once, doubtless, the scene of lordly revel and social amenities, and recrossing the stream, we pass *Blackhouse* (Murray, Esq.), and reach the high-road. Pursuing this, we again come upon the river at the *Collieburn*, which descends through a confined valley extending to the Howe of Buchan. This glen is not without its legendary traditions, being a famed locality for supernatural beings, of whose vagaries the inhabitants seem to have had a wholesome dread, for,

“ In the old dayes of the King Arthure,
Of which the Britons spek in great honour,
Al was this lond fulfilled of fayry ;
The elf-quene with her jollie company
Daunsed full oft in many a grene mede ;
This was the old opinion, as I rede.”²

We may, however, traverse the haunted glen, which is lonely enough, without meeting anything remarkable beyond the startled spring of a solitary snipe, screaming forth its wild unearthly note.

Guided by the streamlet, we reach the *Howe of Buchan*. These Howes or hollows have probably acquired their name from a peculiar configuration of the ground, and are the more remarkable in a country abounding in hills and undulations. Suddenly descending into the shallow basin of the Howe, you are surprised to find yourself, in spite of the absence of everything in the shape of hills, entirely shut in from the surrounding country. Uninspiring as such a spot as this may seem to be, it has nevertheless been honoured in Scottish song :

“ The Howes o' Buchan they are bonny and braw,
The Howes o' Buchan they are bonny and green,
The Howes o' Buchan they are bonny and braw.”

¹ The fox.

² See Appendix, Q.

And here, we should think, we have all that could be said about them.

Near this stands the pretty cottage of Mr. Walker, which takes its name from the place. It is now the property of John Brown, Esq., a descendant of the *Browns of Asleed*, a family of some note in the Parish of Monquhitter, previous to the outbreak in 1745.

Keeping on the Longside turnpike-road for about two miles, we turn off to the left, and reach the old road from Peterhead to Kinmundy. Pursuing this latter for about a mile, a road again branches off to the left, leading to Cairn Catta, passing near to the *Dens of Peterhead*—an assemblage of pretty, wild glens, of a character to delight the lovers of natural scenery. Of these the Mill Den is the principal, the salient features of which are rocks of a rude and grotesque form, covered with a variety of lichens and mosses, and jutting up from the bosom of a deep wooded valley. Through this meanders a rippling stream of water, making music as it flows, and, like a coy beauty, peeping out here and there, to hide itself again behind the next miniature promontory which interrupts its course. On the eastern side is a mill, of which we shall allow Mr. Peter Buchan to give the description. "There is," says he, "in this romantic and extensive glen a curiosity in nature—a meal-mill of great antiquity, supposed to be the oldest in Scotland, and which claims the particular attention of the antiquary and the man of taste. One of its ends, and part of one of its sides, were built at the creation of the world, and by the great Architect of nature, so that its antiquity cannot be disputed by the most captious sceptic." The same writer speaks of the Den being the haunt of the heron and the wild-duck, and mentions the great number of foxes which formerly found shelter in the caverns and crevices of these "ghastly rocks."

Here, according to tradition, resided the Lady of Raven's Craig, after the death of her husband, Sir Reginald Cheyne; and though no vestiges of the house are to be found, it still goes under the name of "the Lady of the Craig's Place."



Mrs. J. Everett 204



Leaving the Dens, and, at about a mile to the southward, we come upon

The *Cairn Catta*,¹ a large heap of stones on a hill and farm of the same name, at the southern extremity of the parish of Longside, and about five miles south-west from Peterhead. When entire—for it has been sadly demolished of late years—it is said to have had something of the appearance of a lion *couchant*, being higher and broader at the east end than at the west, and a good deal resembling, in shape, Arthur's Seat, near Edinburgh. The cairn is doubtless on some great battle-field, which seems to have been chosen with considerable skill. Taking the cairn, which is on a piece of level ground, with a gentle rise in the centre, as the *point d'appui*, the right, towards the north, is flanked by an extensive morass; the front, to the westward, is traversed by a narrow ravine, called the Leaca Howe, extending to the left for several miles, which, at that time, must have been nearly impassable. The ground in front slopes gradually towards this ravine, becoming steeper as it approaches its margin.

On the south-western declivity, in the direction between the Cairn and *Aldie House*, the hill is covered with small circular mounds, composed of earth and stones. Many of these have been opened; others are apparently untouched. There are also several circular rings, measuring 21 feet in diameter, and level in the middle—the circumference being marked by stones and earth, raised a little above the surface of the heath. Near the south-west boundary of the slope are twin mounds, containing graves, which, we regret to say, have been left open by recent explorers. These are about the usual size, viz., 4 feet long, 22 inches wide, and about 2 feet deep. These graves overlook a rampart or mound of earth, to some extent artificial, flanked by another narrow glen, which, till drained, had been a morass. The bleak hill, rising abruptly on the opposite margin of this glen, is the hill of *Dun-a-cluach*.

¹ *Cath, Cathie*, said to signify a battle—the *Battle Cairn*.

Near the north-west termination of this rampart there is an immense block of granite, calculated at between sixty and seventy tons, raised a little from the ground, on a platform of supporting blocks.

On the slope of the opposite hill, and three-quarters of a mile westward from Cairn Catta, is the *Camp Fauld*, the position of the opposing force. Here, till about the year 1840, were a series of round holes, called the *Camp Pits*. They were eleven in number; from 4 to 5 feet deep, 8 yards apart, and extending in a straight line. There are wells, also, called the *Camp Wells*, near the farm-steading of Newton of Savoch. In 1845, an urn, in a good state of preservation, was found not far from this spot.

About a quarter of a mile nearer Aldie, in the midst of a lately-reclaimed field, and on the opposite side of the hollow from the large stone already mentioned, are the remains of a sepulchral mound, in which is an excavation known as the King's Grave. It is 3 feet 10 inches in length, 22 inches in width, and 25 inches deep. It lies east and west.¹

Farther up the acclivity of the hill, in the corner of a field now enclosed, was a mound called the *Silver Cairn*, which, on being removed, was found to contain an urn with calcined bones.

There were other mounds on this hill, but they are now wholly obliterated.

¹ Since this was first written, the mound containing the king's grave (2) has been examined, and two other graves (1, 3) have been discovered. One of these (1) had been opened. It is three



feet six inches by two feet eight inches, and rudely paved in the bottom. Measuring from the north side of this

grave to the south side of the king's grave (2), the distance is seven feet. From the line of the east end of 1 and 2 to the west end of 3, is seven feet. No. 3 is only two feet three inches by one foot four inches. The mound is marked by a circle of stones partly sunk into the ground.

Ascending the slope, on the Cairn Catta side, in a south-easterly direction from *Dun-a-chuach*, we reach, at a distance of about half-a-mile, the *Hill of Gask*. Nearly a mile due south from Cairn Catta, on the western slope of the hill, there existed, till 1866, the vestiges of what is supposed to have been a *Pictish village*; but, as they are in the vicinity of the great battle-field, they may possibly indicate the place of encampment of one of the contending armies. These pits were of a roundish shape, varying in diameter from 7 or 8 to 12 or 16 feet, the depth being from 18 inches to 3 feet. In what seems to have been the centre of this encampment, and near the brow of the hill, there was a cluster of these pits, all within a circle of about 40 yards in diameter. Others, to the number of a hundred or more, might still be counted, ranged around this centre, in something like an arc of a circle. Three, and in some places four rows or lines, were still distinctly traceable. The pits were apart from each other at distances varying from about 15 to 40 feet along the lines; the space between these slightly curved lines was from 20 to 30 yards. The pits were so arranged as that each one in every line faced the vacancy in that immediately in front of it—that is, a diamond-shaped arrangement. From the centre of this camp, and at about 180 yards in a southerly direction, there is a mound, partly artificial, on the highest point of the hill, commanding an extensive view of the surrounding country. It is one of the ancient beacons, and, for the last five and twenty years, has been surmounted by the mark of the Ordnance Surveyors.

With a view of draining off the water from the hollow in which the central group of pits was situated, the proprietor—James Shepherd, yr. of Aldie—was having a ditch carried to the westward. When the man employed had reached the centre of the ridge, and was using his mattock in the bottom of the ditch, some three or four feet down, the ground suddenly gave way, and he was precipitated into a sort of subterranean vault or cavern, five or six feet deep. The roof of this cavern

was a sort of conglomerate, or *pan*, from 18 inches to 2 feet thick, and extremely hard. The shape of the vault was very irregular, winding round in a circular sort of shape. It lies between the old road from Cruden to Peterhead, and the commutation road which branches off to Longside by Cairn Catta.

Another circumstance, in connection with this locality, is worthy of notice. There had been a manufactory of flint arrow-heads here. Along the whole western slope of the hill, might be seen, every here and there, a stone with a flat surface, from a foot to eighteen inches above ground, around which heaps of chips of the flints, so plentiful in this locality, lay scattered. These stones had apparently been used as anvils, on which the rough flints were broken.

The *Leaca Howe*,¹ having the hills of Cairn Catta and Dun-a-Cluach on its eastern margin, and the hills of Aldie on its western, had, at a remote period, been well stocked with trees, the trunks of which are still to be found in the bottom of the hollow. Extending northwards, this ravine had terminated in an extensive wood, now a bleak and barren waste, known as "the Moss of Savoch of Longside." Both sides of the ravine were, till a comparatively late date, covered with the vestiges of the terrible conflict which had taken place in its vicinity. The number of flint arrow and spear heads that have been picked up, and the endless recurrence of tumuli, may be looked upon as the unwritten records of the battle—its remote date and sanguinary character. Till very lately, the mounds on the slopes of the hills to the east of the Howe, might be counted by the hundred. They were of different sizes, varying from six to upwards of twenty feet in diameter, and were generally elevated above the surface of the field from eight inches to a foot. Eighteen or twenty of these, in a south-westerly direction from the Cairn, were apparently formed with great care, being accurately circular, flat on the top, 7 or 8 feet in diameter, and

¹ *Lech* or *Leac*, a stone.

raised 6 or 8 inches above the surface. They were altogether of a different character from the ordinary mounds in the vicinity. For what purpose these were constructed, it is difficult to imagine.

In one of the mounds on the estate of Aldie—opened about 1834—several flint arrow heads were found, together with a long, thin piece of flint, neatly serrated, which had obviously been used as a saw.

Celts of various sizes have often been found in this part of the district, more especially in the moss of *Loch-lundie*, on the south-western border of the parish of Cruden. Specimens may be seen in the possession of Mr. Shepherd of Aldie, in the Museum at Peterhead and at Slains Castle. Two very fine examples were, some time ago, found at Berrymoss, near Hardslacks, lying side by side, on the trunk of a tree which had for centuries lain buried under a peat bog. One of these is in the possession of James Shepherd, Esq., yr., of Aldie.

A stone, inscribed with rude characters, now in the garden at Aldie, was found at some little distance eastward from the Silver Cairn. It is 26 inches by 17, and about 4 inches thick. The characters have the appearance of common Roman letters reversed. I am not aware that any attempt at deciphering it has ever been made, nor am I at all satisfied that the characters are of ancient date.

Near the sky of the Hill of Aldie, about two miles north-west from the house, is a low sort of mound, surrounded, with the exception of small spaces on the north and west, by a broad shallow grassy ditch; the mound itself and the surrounding hill being covered with heath. The enclosure is elliptical, about 60 yards from north to south, and 25 from east to west. It is said that, however much water may be on other parts of the hill, none ever remains in the ditch. The way in which this mysterious circle is spoken of tends to excite rather than gratify curiosity. It brings to mind the tale which so disturbed the rest of Marmion:—

“ At midnight dark
 The rampart seek, whose circling crown
 Crests the ascent of yonder down ;
 A southern entrance thou shalt find ;
 There halt, and there thy bugle wind,
 And trust thine elfin foe to see,
 In guise of thy worst enemy.

That old camp's deserted round,
 Sir knight, you well might mark the mound ;
 The Pictish race,
 The trench, long since, in blood did trace ;
 The moor around is brown and bare,
 The space within is green and fair.
 The spot our village children know,
 For there the earliest wild-flowers grow ;
 But woe betide the wandering wight,
 That treads its circle in the night !”

In short, the battle-field and its neighbourhood is a spot fertile of busy memories and vain conjectures. Who were the belligerents or who the conquerors in the deadly conflict, is now lost in the obscurity of the past—the Cairn and its surrounding tumuli are the only existing records of the event. That which to the eye of the beholder is now a scene of wide desolation or laborious culture, was once contested, inch by inch, by hostile armies ; but whether Picts were here opposed to Scots, or whether the conflict was between races still more remote than either—whose implements of war were flints for arrow-heads, sharpened stones for battle-axes, and wooden clubs for swords—is now a matter of vain inquiry.

About half a mile north-west of Cairn Catta, near the brink of the ravine we have already mentioned, are nine fine clear springs, called the *Morris Wells*, which probably take their name from the ancient Scottish custom of dancing round a spring of water on the first of May, somewhat analogous to that of dancing round the May-pole in England. They rise in a semicircle, separated in three equal divisions, but all within the space of twenty yards. One of them is slightly mineral. Modern improvement has advanced within a few paces of these

time-honoured springs. Not long ago, stakes might be seen inserted, marking the line of a ditch, intended to pass through the midst of the group; so that, before this record has passed through the press, the Morris Wells, which have freely poured forth their waters from the creation of the world, will have been lost in a covered ditch, and unrecognised by the eye of man.

Returning from Cairn Catta, in the direction of the Buchanness Lighthouse, we reach the *Den of Boddam*, which runs along the western base of the Sterling Hill, and, passing Mr. MacGlashan's Granite Polishing Works, terminates in the immediate vicinity of Sandford Lodge. This is a remarkably barren and solitary glen, with scarcely a blade of grass to cover the naked soil. The Den is traversed by a small stream, the waters of which have been husbanded by means of a barrier built across the glen, forming a pond of considerable extent. Twice, within the last twenty years, this embankment has given way, the water doing great damage by its impetuous outbreak.

On the rugged and barren slopes along both sides of the glen are a number of excavations, of different sizes, large enough to contain from four to eight persons. These, tradition says, were the houses of the *Picts* or *Peights*. But considering their obscure and inaccessible position, we should rather incline to the opinion of their being places of concealment, probably for the women and children, during the incursions of an invading foe. The place is well adapted for such a purpose, being little calculated to excite the cupidity of the marauder.¹

But even these desolate habitations of a pre-historic race are being invaded by the spade of the husbandman, and, in the course of a few years, every trace of them will probably have been obliterated. It is a hazardous thing, in this age of progress, to advocate the preservation of such barbaric remains; but, as characters of the obscure past, legibly impressed on the face of the country, it seems an equal amount of barbarism

¹ See Appendix, R.

entirely to wipe them out. Such relics as these are the landmarks of the world's advance.

For the sake of a few shillings—for the revenue can hardly be counted by pounds—these rude vestiges of the past, which for so many ages have been the admiration of the curious, are being for ever swept away. Even the poor tenants, who are driven to rear their cottages on these bleak and sterile slopes, manifest some interest in these ancient *bourachs*, or villages; nor can the prospect of a corn plot entirely reconcile them to these enforced acts of vandalism.

It is a legitimate question how far the preservation of these vestiges of antiquity influences the popular mind. We have only to look at our relatives across the Atlantic to see how their broken interest in things past has utilised, and, to a certain extent, depraved, the national character; and there is no doubt, on the other hand, that the memory of great events, like the contemplation of the giant features of a country, have their binding influence on the moral nature. Even within our own brief recollection, the legendary lore, which fastened itself on the history of every cairn, or ruin, or name of renown, gave a kind of dignity to the present in its association with that which is past. Our ingle-nook foregatherings were not then always taken up with cross-breeds, railroads, and London markets; but with these old-world stories—romanced, it may be, but romanced only to give a keener interest to the oft-repeated tradition.

“Nor need we blush that such false themes engage
The gentle mind, of fairer stores possess;
For not alone they touch the village breast,
But filled in elder time th' historic page.”

Our very superstitions, like all human fallacies, had in them the germs of that which was good and true.

We must not, however, in our lamentations over the past, neglect to look in on the Sterling Hill quarries, whose yawning chasms invite a nearer survey; and, though their work of disembowelment is rapidly working the destruction of the very graceful outline of this

fine headland, we must not forget how many structures of dignity and usefulness owe their chief beauty and stability to the excavated treasures of this hill.

In Mr. Macdonald's quarry, about eighty men are constantly employed—some blasting or splitting the rock, some transporting the blocks to the work-sheds; others employed in the first rude dressing of the stones, and others again carting them to the wharves. What with the clinking of huge hammers, the rattling of chains, and the creaking of wheels as they grind along the tramroads, the interest of the observer is never allowed to flag.¹

Passing by the village of Boddam, and following a footpath along the beach, we cross the mouth of the Lower Den of Boddam, in the immediate vicinity of Sandford Lodge. The glen here partially resumes its wild and picturesque character, and considerable taste has been displayed in the formation of winding foot-paths under the snug shelter of the braes, and leading to the best points of view.

Proceeding by the margin of the Sandford Bay, we reach a pathway winding up the steep acclivity at its northern extremity, and leading to the *Mills of Invernettie*, which, with the number of their mill-wheels, of various shapes and sizes, form a striking scene.

Crossing the turnpike, and ascending the *Moat Hill*, we reach the *Reform Tower*, erected in 1833, soon after the passing of the Reform Bill. Although never completed, it forms a fine object in the landscape, and from the top affords an extensive view of sea and land. The spot on which the tower was raised was an artificial tumulus of earth. Tradition records it as a place for the administration of justice; but, judging from the discovery, while digging for the foundations of the tower, of a stone crypt containing a bowl-shaped kind of urn, which enclosed some fragments of the bones of

¹ Another quarry was opened in 1858, a little farther up the hill. The lessee is Mr. Wright, Aberdeen. Three or four other quarries—some near the very apex of the hill, others almost on the sea margin—have since been opened, and are now actively worked.

a human being, including the lower jawbone, with part of the teeth adhering, we may suppose it to have been a barrow, or place of sepulture. The urn was ornamented round the brim by a band of circular impressions, about the size of a shilling, and about one-eighth of an inch in depth.

On our return to Peterhead, we pass the *Brick and Tile Work* of Messrs. Yule and Milne on the right,¹ and on the left the *Rope-work* belonging to Mr. Hutchison, both prosperous establishments.

¹ “At the Brick Work, about fifty yards from the beach, where the clay has been cut to the depth of from thirty to forty feet, it exhibits various strata, which appear to have been deposited at different times, from their differences in quality and colour. Some of the deposits are not above an inch in depth, while others are several feet. The skeleton of a bird was, in 1837, dug out of the clay here, at the depth of twenty-five feet from the surface, and at about fifteen or twenty feet above the level of the sea.”—*New Statistical Account*.

CHAPTER VI.

THE UGIE.

“THIS beautiful serpentine channel,” says the author of the *Peterhead Annals*, “winds through flowery meads, enriched with all the variety of odoriferous herbs which Scotland can boast of.” And again:—“The salmon that are caught in it are of excellent quality, and are found in great plenty from the end of April to the end of July. There are also great quantities of trout, finnocks, eels, minnows, and flounders, in the river, with pearl muscle, in which, at times, pearls of value are found.”

As the meagre remains of the original castle of the Cheynes, near the mouth of this river, have already been visited, we may leave Peterhead by Queen Street, and, at the distance of rather more than two miles, we reach the compact and well-built bridge of Inverugie, situated about half a mile from the sea. We find that, by Act of Parliament in the reign of James VII. of Scotland and II. of England, there was built over the Ugie “a neat little bridge with two arches, which subsequently proved of great utility to the king’s forces when passing in this direction.”¹

About a quarter of a mile above the bridge, on the north bank of the river, are the ruins of *Inverugie Castle*, which, according to historians, was founded by Sir John de Keth about the year 1380, who had received the lands of Inverugie as a marriage portion with his wife, Mariot Cheyne. This may substantially be correct, but, from other accounts, it would appear that part of it had been

¹ Reprinted Acts of Parliament, James VII., Parl. I.

erected at a much earlier period. That portion of the structure denominated Cheyne's Tower was probably built by the family of that name, but at what particular period cannot now be ascertained. It is certain that the lands of Inverugie belonged to the Cheynes of the Craig, and that they came into the possessions of the Keiths through the heiress already mentioned. Sir Reginald Cheyne, the last of the name that possessed the Craig, died about the year 1350, leaving, by his wife Mary, two daughters, who inherited the estates. Mariot, the elder, married, first, Sir John Douglas, and, secondly—he having died without issue—John de Keth, second son of Edward de Keth, the Marischal, by whom she had a son, Andrew. In 1513 Inverugie again fell into female hands. Sir William Keith of Inverugie, the descendant of John de Keth, the husband of Mariot Cheyne, fell at the battle of Flodden, leaving two infant daughters—the eldest of whom married her kinsman, William, the fourth Earl Marischal, about 1538. By this marriage the castle and estates of Inverugie became the property of the Earls Marischal.

The greater part of the present fabric is supposed to have been erected about the close of the sixteenth century, by George, Earl Marischal, the founder of Marischal College, Aberdeen. To the practised eye of the architect, the different styles and dates are sufficiently obvious.

Stones, curiously and rudely sculptured, may be seen on the garden walls.

The river winds round the Castle on three sides, the banks of which are well wooded, and the general scenery very pleasing. It is sheltered on the north by a rising ground and an artificial mound, called the *Castle Hill*, where, in feudal times, when the lords superior had "the power of pot and gallows," criminals are supposed to have been executed.

Inverugie, after Dunnottar, was the principal seat of the Keiths, and there are many traditions concerning this splendid residence connected with the decay of the above noble family. Sir Thomas Learmont, *the Rhymmer*, it is said, visited this place, and poured forth his vati-

cinations from a stone in the neighbourhood. This stone was removed to build the church of S. Fergus in 1763, but the field in which it lay is still called "Tammas' Stane."¹ The rhyme runs thus:—

"As lang's this stane stands on this craft,
The name o' Keith shall be aflaft;
But when this stane begins to fa',
The name o' Keith shall wear awa'."

Remarkable coincidences often give point to these traditionary predictions. The removal of the seer's stone, and the death of the last of the Marischal family, were nearly coincident events.

The castle is now a picturesque ruin, and is the favourite resort of pic-nic and pleasure parties from the surrounding neighbourhood, who come here to enjoy the scenery. Milk, cream, and, at the proper season, various kinds of delicious fruit, are to be had in abundance.

Of the origin of the Keiths Marischal, as of that of the Hays of Erroll, there are two accounts. The popular belief is that they were descended from the Catti, a nation or tribe of Germany, which, about the time of the Christian era, inhabited the borders of the Saltus Hercynius, or Black Forest²—the Hesse-Cassel and Thuringia of the present day; that a portion of the tribe, rather than submit to the Roman yoke, left their country and descended into Batavia, where they continued for several centuries; and that, when eventually thrust out by the natives, they took ship, and were driven on the north-western coast of Scotland, where, finding the country but thinly inhabited, they resolved to make good a settlement. Hence the name of the district, *Catti-ness*, or *Kethness*. From the year 1005 their history becomes more authentic. In that year Malcolm II. rewarded *Robert de Keth* with large possessions, and invested him with the responsible office of High Marischal of Scotland, an office honourably borne by his descendants till the beginning of the last century.³

Chalmers, in his *Caledonia*--in the history of the Scoto-

¹ *New Statistical Account.* ² Tacitus. ³ See Appendix, S.

Saxon period—affirms that this account of the origin of the Keiths is altogether fabulous. According to him, the first of the race who settled in Scotland was Hervei, the son of Warin, an adherent of David I. This Hervei obtained from his sovereign the Barony of Keith, in East Lothian, and was succeeded by his son Hervei, who took the name of Keith, and held the office of Marischal under Malcolm IV. and William the Lion.

RAVEN'S CRAIG.—About a mile from Inverugie Castle, and on the opposite bank of the river, stand the ruins of *Raven's Craig*, known also as the *Craig of Inverugie*, the ancient seat of the Cheynes.

The Cheynes were of Norman origin. As, at a previous period, the *Anglo-Saxons*, who followed Margaret, the youthful Queen of Malcolm Canmore, into Scotland, originated some of the noblest families in the realm, so, in the time of David I.,¹ who, with his sister Matilda, had been nurtured in England, we find a number of *Anglo-Normans* in his retinue, who, being raised to places of the highest distinction, and obtaining large possessions, established themselves in the country, and became the heads of other families of no less note. Among these no doubt figured "Le Chien."²

¹ "David I. had passed his youth in England, had 'rubbed off the rust of Scottish barbarity,' as William of Malmesbury complacently says, and had married an Englishwoman. His education and tastes attached him to the gallant race, who, wherever they went, were first in arms and arts, and mingled the sternest powers of man with his finest social enjoyments. He courted the presence of the lordly Normans. They had nearly exhausted England; and the new territory open to them, if less rich and fertile, was still worth commanding. It was chiefly in the fertile plains of the south, and in the neighbourhood of the English border, that they were most thickly congregated; but some of them found their way farther north, to the wild districts beyond the Grampians, where the greatness of the estate was some compensation for its barrenness. But wherever their lot was cast—among the Saxons of Mid-Lothian, the Celts of Inverness, or their brother Norsemen of Caithness—these heroes, who united the courage and fierceness of the old Sea-King to the polished suavity of the Frank, became the lords of the land, and the old inhabitants of the soil became their subordinates."—BURTON'S *Life of Lord Lovat*.

² See Appendix, T.

The Craig is a fine rude specimen of the old Scotch baronial residence. Built on a rock, at the northern base of which the river flows naturally, and a branch of the same having evidently been let in as a moat on the south, it must have been a place of considerable strength and security. The walls are of run-work, and extremely thick. The Castle is of that square form common in the early part of the thirteenth century, and this, as far as history throws any light on the subject, was probably about the time when it was erected.

Our ancestors, in choosing defensive positions for their castles, seem to have had a quick eye for the beautiful; for how often do we see these castles placed on a lofty eminence, on the rugged and picturesque rock, or by the side of the flowing river? and, as if in vindication of this selection, we find Inverugie and the Craig forming a nucleus for many pleasant mansions of modern date. Among these, *Mount Pleasant*, built and beautified by Robert Arbuthnot, Esq., and now the property of John Young, Esq.; *Ellishill* (Mrs. Anderson); and the *Castle Brae* (Andrew Boyd, Esq.), a delightful residence, in close vicinity to the ruins of the Castle, deserve especial notice. One who would seem to be a denizen of the spot has addressed to it the following affectionate lines:—

“ O Ugie, tho’ nae classic stream,
 Nae far-famed poet’s chosen theme,
 Thou are the licht o’ mony a dream
 O’er lan’ an’ sea,
 In hearts aft lichted by a gleam,
 At thoct o’ thee.

Wha lives, that paddled in thy flood,
 Or crap amang thy stinted wood,
 When life an’ hope were baith in bud,
 But lo’es thee still?
 Gin there be sic, nae generous blood
 Those heart-strings thrill.

When thou hast on thy simmer dress,
 Wi’ life an’ form in ilka trace,
 When up an’ doun the wild-flowers grace
 Baith knap an’ lea,
 Wha is there looks on thy sweet face,
 An lo’es nae thee?

“Ugie said to Ugie,
 Where shall we twa meet?
 Down in the haughs o’ Rora,
 When a’ men are asleep.”

In fact, at about five miles from the sea, the southern branch of this river may be seen descending sluggishly towards the place of rendezvous, and winding through broad level meadows till within a few yards of the “trysting place,” when, with a sort of coquettish caprice, it makes an abrupt turn to the right for about a hundred and fifty yards, and then suddenly falls back towards the deep pool, which also receives, from a narrow and less fertile valley, the darker waters of its northern affluent. Here we may fancy the sister waters tumbling about for a short time in playful gambols, and then yielding themselves up as peaceful tributaries to the stream which pilots them to the ocean.

The *Burn of Faichfield*, and another stream from the springs in the *Out-hill of Rora*, also join this river. About a mile and a half above the point of confluence, the stream is spanned by the old crooked *Bridge of Auchlee*, opposite the thriving village of Longside.¹

The *Burn of Ludquharn*, called also the *Burn of Cairngall*, flows to the east of Longside, and eventually loses itself in the Ugie. Three corn-mills formerly laid this stream under contribution—the *Ludquharn*, *Tiffery*, and *Cairngall*. It is now relieved of all but the first.

On the north bank of the river, on a rising ground, lies the farm of *Bridge-end of Auchlee*, and about half a mile farther up, the river is crossed by a bridge on the Peterhead and Banff turnpike, near *Glen Ugie*, where there was formerly a distillery of some note, now gone to decay. *Middleton of Inverquhomery*, the residence of James Bruce, Esq. of Inverquhomery and Longside, lies

¹ About a hundred yards beyond the Old Bridge, on the north bank of the stream, is the Longside *Railway Station*. A spacious dry bridge, of great height and wide span, which carries the Rora and St. Fergus road over the line, has been built close to the old bridge. The Station is about a quarter of a mile distant from the village.

about half a mile above the bridge. This comfortable and commodious house stands on the southern slope of the valley of the Ugie. It has one of the finest and most complete farm-steadings in the district. The *Quhomery*, from which the estate derives its name, is a stream rising in the hills of Skelmuir, and is also lost in the Ugie. It is employed to turn two corn-mills, Clola and Inverquhomery.

Opposite to Middleton, the valley expands into a broad level meadow nearly two miles in length, a large portion of which was selected by the late Mr. Ferguson of Pitfour for experimental irrigation, and is said to have answered well. About a mile higher up, and half a mile to the south of the village of Mintlaw, the river is crossed by the Aberdeen and Fraserburgh high-road. And here we come upon the rich and fertile *Valley of Deer*, beautified by the numerous woods and plantations of Aden and Pitfour, and the properties of Knock and Crichtie. From this point to the Abbey Bridge—a distance of three miles—the scenery is strikingly pleasing. Gentle undulations here and there swelling into hills, the ever-varying course of the stream, with the broad and massive features of the thick hanging woods, delight and satisfy the eye. In the centre of this scene, softly embosomed among trees, lies the ancient village of Deer, with its houses and churches, exhibiting all the varied hues and colours which slate, tile, and thatch can produce, and skirted by the grounds of Pitfour and Aden; farther on we come upon the crumbling ruins of the old Cistercian Abbey; and on the left, looking back as it were, is the quiet, low-lying village of Stuartfield, with the old mansion-house of Crichtie among the woods on the rising ground beyond it.

The *Village of Deer* is of great antiquity, but within the last thirty years the greater portion of the old houses have been replaced by new and superior ones. Previous to that time, it was, like most old villages, a mean unsightly place, consisting of one street, but separated into two branches at the kirk-stile, most of the houses being built with the gable to the street. The features of the place are now completely changed, only one or two of the old buildings remaining. The Parish Church stands

at the east end of the village, and within fifty yards of the river. It is a large building, and according to the *Statistical Account*, "fitted up to contain 1200 sitters, and built in 1788." It is in the style common to the period, plain and substantial, but with no particular architectural character.

It may seem to be a subject of curious investigation, how far the feeling, not to say the principle, of *symbolism* is traceable in these older parish churches. They certainly appear to harmonise much more closely with the peculiarities of the Presbyterian form of worship, than the elaborately decorated edifices now becoming so prevalent, both in the Established Church of Scotland, and among the denominations, which seems to assimilate more to the old Catholic standard of church architecture, than to the studied unadornment of the Presbyterian structures of the last century.

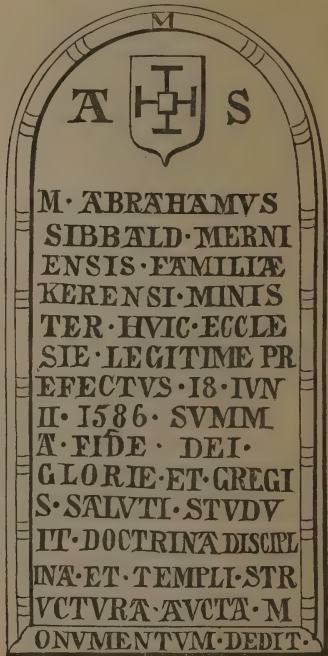
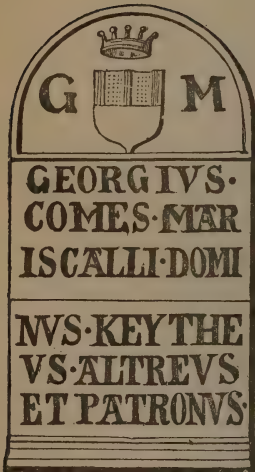
At the east end of this building there are some remains of the former church, now used as a place of sepulture by the families of Pitfour, Aden, and Kinmundy. This fragment exhibits specimens of a fine style of architecture. A doorway, with a pointed arch and very good mouldings, in the south wall, and the remains of a piscina in the east wall, point to a different mode of Christian worship from that indicated by the present church.¹

"Deer," says the writer of the *Statistical Account*, "if not the first, was probably one of the first places in

¹ On the north and south walls are several monuments. Two of these are given on the following page. The inscriptions suggest a disputed presentation to the living. It was in the Assembly which met in May, this year (1586), that "plots for Presbyteries" were made, and "alterations made in those already planned." Calderwood says:—"The reader is here to be advertised that Presbyteries were erected before the breach made in the kirk, *anno* 1584, and that now they are restored, and a new plot of kirks to be united in Presbyteries, somewhat different from the former, is devised."—See *Steven's History of the Church of Scotland*. In the year following, we find the General Assembly complaining that "the kirks of Deer are all frustrated of their stipends, and the ministers thereof not payed according to their provision made in my Lord Marischal's infestment."—See *Booke of the Universalle Kirke of Scotland*, Bannatyne Club Edit., p. 717. In the low pointed doorway, in the south wall of the old church, built up, there are inserted some

Buchan where a Christian church was erected.”¹ There is a current legend that some pious individuals, forming the design of building a house for the worship of God, selected various spots as appropriate for the object, but were interrupted from time to time by a voice, declaring—

“It is not here, it is not here
That ye’re to big the Kirk o’ Deer,
But on the tap o’ Tillery,
Where many a corpse shall after lie.”



rudely sculptured stones, bearing the arms of the Keith, and apparently including those of the Douglas. The date is 1603. A Latin inscription under it commemorates the name of Robert Keith of Alt Maud, who died in 1637.

¹ “In the records of the Presbytery, the name of this parish is variously spelt—*Deare, Diere, Dier,* and *Deer*. The last now pre-

“A church accordingly was built on a knoll or small mound, embraced by a semicircular bend of the Ugie, and, as was customary, a piece of ground around it set apart for a burial-place, so that the weird is fully verified.”¹

“The Church of Deer was built long before the Abbey, and was never subject to it. It was one of the *Ecclesie Matrices*, or mother churches of these bounds.”²

The district of Buchan has been called the “stronghold of Episcopacy in the north.” Whatever may be its claims to this distinction, it is matter of history that, in former times, there was great difficulty experienced in inducing the inhabitants of many of the parishes—such as Deer,

vails; and the word is said to be of Gaelic origin. *De a'r'*, contracted from *De adhra*, signifies the worship of God, and may have been applied to this place because here probably the first church in this corner was erected.”—*Old Stat. Account*.

¹ “The history of Old Deer is necessarily, for the most part, connected with that of the Abbey. Judging from the Druidical and Pictish remains still extant in the parish, the whole district must have been at very early period well populated, if not densely crowded. It is impossible to say at what time, or by what means, Christianity was first introduced into this neighbourhood. S. Wollock, a bishop of Aberdeen, is said to have done much towards the conversion of the Celtic inhabitants in the north, about the beginning of the fifth century. S. Nachlan, another bishop, laboured in the same field about the year 450. S. Drostan, our patron saint, flourished about the year 500. S. Eddran, to whom the church of Rathen was dedicated, lived in that neighbourhood about the close of the sixth century, and the place where his cell or hermitage formerly stood is still known by the name of ‘Saint Eddran’s Slack.’ S. Manier and S. Macher, both bishops of Aberdeen, who lived in the ninth century, are reported to have travelled much in the hilly districts of their diocese, and to have laboured with fervent zeal for the conversion of their pagan countrymen to the truths of Christianity.

“To those portions of the antiquarian world who delight in old tombstones and quaint epitaphs, the churchyards, both of Old Deer and Fetterangus, afford facilities for indulging in their favourite hobbies, not often to be met in remote parishes. In both, the supply of escutcheoned tombstones and other memorials of the departed great folk of the district are particularly plentiful, and will well reward them for an afternoon’s exploration.”—*Gossip about Old Deer*.

² See “Description of Old Deer, M.DCC.XXIII. By Mr. Willox.” From M. Macfarlane’s *Geographical Collections*, MS.

Cruden, Lonmay, and Rathen—to embrace Presbyterianism, or surrender their churches to the ministers of that denomination. In the quaint verses of Meston—

“The people who this land possesses,
Live quietly and pay their cesses;
They fear the Lord, and till the ground,
And love a creed that’s short and sound:
’Tis true their speech is not so pointed,
Nor with screw’d looks their face disjointed;
If scant of Theory, their Practice
Supplies that want, which most exact is.
They are not fond of innovations,
Nor covet much new reformations;
They are not for new paths, but rather
Each one jogs after his old father.”¹

In fact, it was found very difficult to establish Presbytery in the north. The people, attached to the old faith, stood out against this innovation for nearly a quarter of a century after the Revolution of 1688, and then in many instances yielded only to force; and “the Rabbling of Deer,” as it was termed, furnishes no bad illustration of this spirit of resistance.

Wilcox, in his “Description of the Parish of Deer,” already quoted, says: “It is famous of late for a small skirmish at it, between the commons of the parish and some people of Aberdeen, in conjunction with the Presbytry of Deer, to the number of seventy horse, or thereby, who had assembled on the twenty-third of March 1711, to force in a presbyterian teacher, in opposition to the parish; but the presbytry and their satellites were soundly beat off by the people, not without blood on both sides.”

Wodrow, in his *Analecta*, has also preserved an account of this business, which, though favourable to the presbyterian side, contains sufficient evidence of the state of feeling above alluded to: “May 1711. The business of the settlement of Old Deer by Mr. Gordon, son of Provost Gordon, the last moneth, or in March, made a

¹ “Mob *contra* Mob.” “Poetical works of the ingenious and learned WILLIAM MESTON, A.M., some time Professor of Philosophy in the Marischal College of Aberdeen.”

great noise, and ther is a false and perverse accompt of it given in the *Post Boy*, in the close of Aprile. The matter, in short, came to this: Mr. Gordon, a very pretty youth, had a presbiteriall call (if I mistake not) to that parish. The gentlemen are very much against a presbyterian settlement; however, the presbity went on, and fixed a day for his ordination. When it came, Mr. Gordon and his father, and several of his friends, and some ministers (who had all a great value for him), came to wait on him; and, fearing a rable, ther wer some arms among them. When the presbity and they came to the place, they found the church guarded, and the outter gate of the church not only locked, but barricaded with stones. They had a favourable justice of the peace with them, and the presbity instrumented, in terms of the act of parliament, to make patent dores for them. All this time noebody appeared; but as soon as the justice of peace ordered his constables and others to goe to the outter gate of the churchyard and force it open, and the presbity and Mr. Gordon's men went after them into a narrow passe, between the side-wall of one house and the gavell of another, and are all standing in a throng, the house topes fill full of people with stones, etc., which they throw down upon them standing all together in the passe, and hurt some ministers and others. Upon which two musketts wer discharged in the air to fright them; but this not prevailing, the Aberdeen's men, several of them being hurt, offered to shoot among the rable, but were prevailed with by the ministers to desist, otherwise ther had been severall lives lost in the case. The presbity and company retired, and ordeaned Mr. Gordon in a neighbouring church. Meanwhile the rable they rise and insult all the people in the place that wer for Mr. Gordon, and goe into the house where some interteanement was prepared for the presbity and company by Mr. Gordon's friends, and bring out all the meat, and ale, and wine; and drink, as is said, the Pretender's health in the streets.¹

¹ See Appendix, U.

“ This moneth, when the Justice-Clerk, my Lord Grange, goes up to Aberdeen, he took up the matter. Criminall letters were raising, which putt the gentlemen concerned in some feare. When they come to talk with my Lord Grange, he told them it would stand hard with them. Whereupon ane accommodation is proposed, and both sides submitt to the Justice-clerk, in a private capacity, as arbitrator; and the conditions he proposed, and which wer agreed to, wer, That Mr. Gordon, the second Sabbath of May, should have peaceable access to the church, manse, etc.; that the principal rablers should appear before the congregation and be rebuked, and acknowledge their fault; that the gentlemen should refund all the expense of the prosecution and rable, which came near to forty pounds sterling: that they should engage for themselves and their tennents, they should not countenance any other in that parish but Mr. Gordon, nor hear any other; and a bill was drawn for the money and accepted.”¹

In the “ Report on Church Patronage in Scotland,” Dr. Lee says:—“ I have in my possession a letter from Mr. Auchinleck, minister at Fraserburgh, to Mr. Spence, agent for the Church of Scotland, dated January 1st, 1713, in which the writer states that the Master of Saltoun had said to him that the rabble of Old Deer procured the Acts of Toleration and Patronages.”²

¹ Wodrow's *Analecta*, vol. i. pp. 328, 329.

² Meston, a staunch Jacobite and rigid Episcopalian, has, *more Hudibrastico*, in his “ Mob contra Mob,” perpetuated the memory of this notable struggle. We are not to suppose that partisans so violent as Wodrow and Meston would make matters less favourable than they really were to their respective causes. The former hated Episcopacy as cordially as the latter detested Presbyterianism; and Meston's doggrel has been as popular as Wodrow's History; and, as we have given Wodrow's version of the transaction in the text, it is but fair we should give some extracts from Meston:—

“ About the Ports of Aberdeen
The Hotch-potch rabble did convene,
Of different names and different natures,
Complexions, Principles, and Features;

Besides the parish church, there is an Episcopal church, erected in 1850, on ground granted by Mr. Russell of Aden, who, with Mrs. Russell, was other-

Some Hectors, Tories, Bullies, Ranters,
Some True-blue Saints and Covenanters.

Thus fifty Troopers, and some more,
Armed as we've said before ;
With Infantry, which made a force
Equal in number to the Horse,
Set forward all with one accord,
Leaving the city Bon-Accord :
Inspired with mighty resolution
Because they feared no opposition :
Some were for this kirk, some for that kirk,
And some no mortal knows for what kirk.

Now of all Wars th' ecclesiastic
Is certainly the most fantastic,
And none lie oftener in the lurch
Than Janissaries of the church ;
And so it happened in this battle,
Where Kirkmen ran like Buchan cattle ;
Nor durst Kirk-errant Knights adventure,
With sword in hand the Kirk to enter.
The passes were so stoutly guarded,
And all the Crowd with stones bombarded ;
They could no longer keep their station,
But, studying self-preservation,
The stoutest who the legions headed,
And who at first no danger dreaded,
No sooner met with opposition,
Than, losing heart and resolution,
They thought it safest to be trudging,
Backward in haste unto their lodging :
And many of the tribe had need,
To run for plaisters to their head.
No sooner did the Amasons
Discharge a volley of big stones,
And Buchan ploughmen charge with flails,
Than front and rear turn'd all their tails,
And Kirk Knight-errants ran with speed,
And every one got on his steed.
Nor need the reader long demur
To know if then they us'd the spur ;

wise a large contributor to the building. It is in the early English style, beautiful in its general features, and, on the whole, correct in the details. It consists of a nave and chancel, and is entered by a porch on the north side. The bell turret is deserving of attention, as a successful example of that part of a church which seems to be the *crux* of ecclesiastical architects. The bell, which is of good tone, bears the following inscription:—

DEO ET S. DROSTANO¹
 ABB. ET CONFES.
 MDCCCLI.

FUNERA PLANGO, FULGURA FRANGO,
 SABBATA PANGO;
 EXCITO LENTOS, DISSIPO VENTOS
 PACO CRUENTOS.

C. ET G. MEARS, LONDINI, FECERUNT.

The east window, a memorial one of three lights, is

Whatever use they made of bridle,
 The spur and whip were never idle;
 Which makes the thing to be admir'd,
 That men, with zeal so much inspired,
 Rode faster home, spurr'd on by fear,
 Than they advanced to Kirk of Deer."

¹ S. Drostane, the patron saint of the parish, was of royal descent. His early piety became so conspicuous, that he was sent to Ireland, where he was educated under the care of S. Colm, and where he afterwards became Abbot of Dalquhongale. When, in after life, he returned to Scotland, he built the church of Glenesk, and devoted himself to the instruction of his countrymen in the truths of Christianity. His bones were preserved in a stone coffin in the church of Aberdour, where they are said to have wrought several miraculous cures. Part of them were afterwards removed to Old Deer, where they remained until the Reformation, when they became either lost or scattered. The Aberdeen Breviary has the following collect appointed for the festival of this saint, which falls on the 14th of December;—"Deus qui beatum Drostanum confessorem tuum atque abbatem preclaris decorasti miraculis: præsta quæsumus ut ad ea quæ eidem contulisti premia, in cælestibus eternaliter pertingamus. Per Dominum Nostrum." It is supposed that Dustane or Drostane Fair was named in honour of S. Drostane, as it occurred in the week of his festival; and that Aikey Fair was held on the festival of the translation of his

very fine.¹ This is the third sacred edifice which the Episcopalians of Deer have erected since their ejection from the parish church in 1711. The first stood in the grounds of Aden, a short distance eastward from the house. It was burnt down by a party of the king's troops, soon after the rising in favour of the Stuarts, in 1745. The next was built in 1766, on the north bank of the river, at a short distance above the bridge, and is still standing. It is a large, unsightly building, capable of accommodating about five hundred worshippers. Having fallen into disrepair, and some difficulties having arisen relative to its restoration, it was abandoned, and the present ecclesiastical edifice erected in the village to supply its place.

Whilst on the subject of churches, it may be as well to give some account of others in the parish. The *Free Church* stands nearly a mile to the south of the village of Deer, in the vicinity of Stuartfield. It is rather a neat building, with a belfry on the south gable, over a kind of circular porch containing three doorways. The windows and doorways are pointed, something in imitation of the latest period of the Tudor style. It was erected soon after the disruption of the Established Church, in 1843, and terminates the vista of the main street of the village of *Stuartfield*. In this village, and on the south-west side of the square, is the church of the *United Presbyterians*, built about thirty years ago.

relics to Old Deer. It is well known that the high festivals of the early Church in this country lasted an entire week, and, as they annually drew vast crowds together, for devotional exercises, towards some central point, they were taken advantage of for the transactions of commercial business, at a time when the facilities of making market had not reached the same pitch of perfection that they have done in the present day. As it is, many people are still alive who remember Aikey Fair lasting three entire days, instead of only one, as at present.—*Gossip about Old Deer*.

¹ This window is richly filled with stained glass, and dedicated by Mr. and Mrs. Russell of Aden to the memory of their eldest son—one of the noble sufferers in the wreck of the *Birkenhead*—and of their only daughter. There are now other five or six memorial windows put up in this church, all of great beauty, rich in colour, and good in design.

It is a neat enough looking structure. It has lately been rebuilt, at the east end of the village, in an early Gothic style. On the north side of the west street is the church, or, as formerly called, the tabernacle, of the *Independents*, a commodious building, in the style usually adopted by that denomination—that is to say, the roof is, or rather was till lately, of a pavilion or tent shape.¹

There was also at Clola, in this parish, a small church, which, till lately, belonged to the *United Original Seceders*. The original edifice was, about four years ago, replaced by another of larger size and better design. It is near the Shannas toll-bar, on the high-road from Aberdeen to Fraserburgh.—There is also a private chapel, conspicuous for its tower, in the park of Pitfour; and about two and a half miles in a north-easterly direction from the village of Deer, are the ruins of the old parish church of *Fetterangus*, built on a slight eminence, and at the distance of a few hundred yards west from the village of the same name.² It stands in the north-west corner of the small churchyard, and had been of diminutive size, measuring thirty-three by twelve feet inside. The entrance was in the south wall, and about one-third of its length from the west end. Not enough of the wall remains to indicate the number of windows. The church stands east and west, but is otherwise of no particular significance. There are some peculiarly-shaped tombstones in the churchyard—half circles and half octagons of about twenty inches diameter—bearing the inscription, not on the face, in the usual way, but round the top, the stones being seven or eight inches in thickness. The following hieroglyphics and inscription are on a large *flat* stone in the south-west corner. In the top compartment there is a shield, surmounted by the head and wings of an angel, rudely carved. On the shield are the letters “A. G.” and “C. M.,” and on the left and lower angle of the compartment is a skull, opposite to which is a skeleton, all rudely chiselled. The inscription occupies the rest of the surface. “Here lies, in hopes of a blessed resurrec-

¹ See Appendix, V.

² See Appendix, W.

tion, the corps of Alexander Gordon of Cloves, who departed this life, Aprile the 22d, 1710; also the corps of James Gordon his son, who departed this life Aprile 21, 1712; also here lie the corps of Charles Morrison of Fetterangus, who departed this life the 26th January, 1733 years; also five children of Sir Robert Innes and Dame Janet Gordon of Balvenie; also Jean Morrison, spouse to Alexander Gordon of Cloves, who died May 5th, 1739, aged 65; also the body of Charles Gordon of Fetterangus, who died October 4th, 1767, aged 62." The memory of all these is now lost even to tradition.

“Æqua lege necessitas
Sortitur insignes et imos.”

To return to Old Deer. At less than a quarter of a mile east of the village, and on the opposite side of the stream, is *Aden House* (Russell), the ancient *Alneden*, from a barony of that name, an elegant and commodious mansion, built in a regular square, the centre of which is a billiard-room or library of noble dimensions and beautiful design. The west front is chaste and classical. The grounds, possessing great natural capabilities, have been improved to the uttermost. All that a refined taste could suggest, has here been brought to bear on the rugged outlines of nature. The sloping banks of the stream clothed with lofty trees, and cut into numerous footpaths, carry you at once from scenes of social enjoyment to the quiet seclusion of the leafy woods, the song of birds, and the everlasting music of the river, which here well sustains its character—

“Thou art the poet of the woods, fair river;
A lover of the beautiful.”

Pitfour House (Ferguson) is about a mile north of the village. The house and grounds are on a large scale, the former having from time to time received considerable additions. The grounds are strikingly fine, containing a lake of forty or fifty acres in extent, shrubberies, ornamental flower-gardens, carriage-drives, and winding footpaths, several *jets d'eau*, and a miniature model of the temple of Theseus. These, with the fine old timber,

thriving young plantations, and occasional distant views of the country, altogether make Pitfour one of the most distinguished residences in the district.

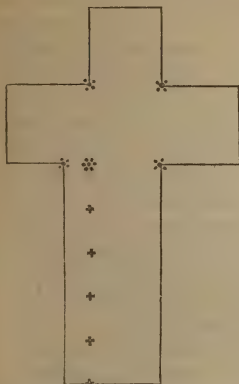
The Abbey of S. Mary of Deer.—William Comyn, whose ancestors had settled in Northumberland in the time of David I., married Marjory or Margaret, the only child of Fergus, Earl of Buchan, who, on the death of her father, became countess in her own right. Comyn, by this alliance, acquired the earldom. Imbued with that regard for the honour of God and the interests of religion, which were characteristic of the Norman race, and which, for several centuries after their settlement in the kingdom, continued to distinguish them even amid the comparative barbarism of the age, Comyn, soon after his marriage, made preparations for the erection of an Abbey on his newly-acquired estates. The place selected for the building was on the north bank of the Ugie, about three-quarters of a mile west from the parish church, in the valley between the two hills, *Sapling Brae* and *Aiky Brae*. It is supposed to have been, at the time, a sort of marsh, but sheltered from the north by the Sapling Brae, which rises abruptly from the plain at less than a hundred yards behind the site of the abbey.¹

According to Spottiswood and others, the foundations were laid on the first day of March 1218, although a record or tradition, preserved in the abbey until the middle of the sixteenth century, makes the date of the building the 29th day of January 1219. This discrepancy can only be reconciled on one of two hypotheses; either that the foundations of the church were laid on the one

¹ “The abbey was built on what is now a fruitful and pleasant bank of the Ugie; but in the thirteenth century, when the monks of S. Mary chose it for the site of their cloister, was probably a lonely waste of marsh and forest. Gordon of Straloch, who visited its ruins about two centuries ago, says that the monastery stood ‘in depressa valle olim tota sylvestri;’ and it is easy to recognise in the description the characteristic features of the solitary places in which the founders of the Cistercian order loved to dwell.”—See *Collections for a History of the Shires of Aberdeen and Banff*, vol. ii. pp. 424.

of these days, and those of the monastery on the other ; or that the building was in a state to receive the three monks, who formed the first detachment, at the latter mentioned date, which there is some reason to believe was the case.¹

The church was built in the form of a cross, and consisted of a nave with a north aisle, transepts, and chancel. The internal dimensions were as follow :—



	Feet.
Total length of nave and chancel,	150
Across the transepts,	90
Width of nave and aisle,	38½
Length of nave,	90
Length of chancel,	30
Width of nave or chancel,	27
Width of transepts,	30

The nave was divided into five bays, the chancel not extending beyond the line of pillars which divided the aisle from the nave. The bases of the pillars might, till 1854, be traced along the nave. Those forming the angles of the transepts with the nave were of greater diameter. In all probability they had supported a central tower, and perhaps a spire. From the few mouldings, and top arches of windows which, till lately, were to be found amid the heaps of ruins, it is evident that the church was built in the style peculiar to the age, namely, the first pointed, or early English. The arches were lancet-shaped, and the mouldings deeply cut in red sandstone,² which is said to have been brought from a quarry at Byth, a distance of twelve miles.

¹ “Anno Dom. 1219, fuit erectio Monasterii a Deir quarto calendas Februarii, et eodem die profecti sunt aliquot monachi ex Kynlos in Deir tanquam in novam coloniam ; monachorum nomina sunt Hugo, Arcturus, et Johannes.” — *Excerpta ex Joannis Ferrarii Historia Abbatum de Kynlos*, Edin.

² A feature peculiar to this style—viz., the mouldings cut so as to hold water, is here very marked.

The church formed the north-west portion of the abbey buildings. The monastery, and other houses round it for the accommodation of the monks and secular servants, were very plain, most of the doors and windows having circular arches, and without any ornament. The church stood east and west, and, from the fragments which till lately remained, we are able to form a tolerably accurate idea of its design and proportions. Standing at the western entrance, we may fancy a building, long, lofty, and with no great profusion of architectural ornament, yet chaste and graceful in all its parts. Slender pillars, a high-pitched roof, long lancet-shaped windows, of narrow lights; the font near the door; the high altar in the far east—all meant to shadow forth some article of the Christian faith.

"BONUM EST NOS HIC ESSE, QUIA HOMO VIVIT PURIUS, CADIT RARIUS, SURGIT VELOCIUS; INCEDIT CAUTIUS, QUIESCIT SECURIUS, MORITUR FELICIUS, PURGATUR CITIUS, PRÆMIATUR COPIOSIUS."¹

Such were the words usually inscribed by the Cistercians on the walls of their religious edifices.

As the Abbey of Deer was at first occupied by Cistercian monks, it was, like all the houses belonging to that order, dedicated to the Blessed Virgin. At a subsequent period, the monks of Deer were changed into Bernardines.² Only three brethren are mentioned as

¹ Given by Wordsworth as follows:—

"Here man more purely lives, less oft doth fall,
More promptly rises, walks with stricter heed,
More safely rests, dies happier, is freed
Earlier from cleansing fires, and gains withal
A brighter crown."

² "The Cistercian order, which was much inferior to the monks of Clugni, both with respect to the antiquity of their institution and the possessions and revenues of their convent, surpassed them far in the external regularity of their lives and manners, and in a certain striking air of innocence and sanctity, which they still retained, and which the others had almost entirely lost. Hence they acquired that high degree of reputation and authority which the order of Clugni had formerly enjoyed, and increased daily in number, credit, and opulence. The famous S. Bernard, abbot of Clairval . . . was the person who contributed most to enrich and aggrandise the Cistercian order. Hence he is justly considered as the second parent and founder of that order; and hence

the original occupants of the abbey, Hugh, Arthur, and John, who were brought by the founder from the priory of Kynlos, a house of the Cistercian order, "which the royal bounty of good S. David had planted in Moray during the previous century." According to the tradition of the abbey, and on the authority of a marginal correction in the annals of Melrose, Hugh may be set down as the first abbot of Deer, the 29th day of January, 1219, being the commencement of his rule. Other accounts make Robert, who, they say, was translated to Kinloss the following year, the first abbot. These, however, are not consistent with other records, which show that Ralph was abbot of Kinloss at the time of the erection of Deer, and that he continued so for upwards of fourteen years afterwards.¹

The Founder, with the consent of the Countess Marjory, his wife, endowed the abbey with broad, if not very rich lands, and granted to it numerous valuable perquisites.² He died in the year 1233, and is said to have been buried, according to his own request, within the consecrated walls of the church.

Of the particular working of this institution we look in vain for any records. It is common to hear the monks denounced in a body as a lazy, over-fed, and not over-moral set of drones, who left others to fulfil the duties of life, while they revelled in the fruits of their industry. But we have only to throw ourselves back into these so-called "monkish times," to feel that the manners of the age, with its rapine and violence, the requirements of learning, and the interests of religion,

the Cistercians, not only in France, but also in Germany and other countries, were distinguished by the title of *Bernardin monks*."—*Mosheim*.

¹ "Dominus Radulphus, abbas a Kynlos quartus, obiit 8 cal. Novemb. anno Dom. 1233. . . . Sub initium hujus Radulphi, hoc est anno Dom. 1219, fuit erectio monasterii a Deir, 4 cal. Feb. . . . Hæc facta sunt anno primo ipsius administrationis apud monasterium a Kynlos."—*Historia J. Ferrarii*, p. 24.

² Copies of several of the charters may be seen in the volume published by the Spalding Club.—*Collections for a History of the Shires of Aberdeen and Banff*.

alike necessitated these retreats; and, whatever may be assumed to the contrary, there is sufficient testimony in the annals of the past to prove that we owe to these cloistered monks the highest efforts of genius and industry. Our cathedrals, abbeys, and priories are still the models of constructive art, as seen from the finely cut moulding, the gracefully turned arch, the skilfully designed buttress, and, above all, the remarkably balanced groining—all executed with consummate judgment. Nor are these models of architectural genius the only relics of the cloister. Among other benefits we derive from these much-abused brotherhoods, we may enumerate multiplied copies of the Holy Scriptures, by which the sacred record was preserved intact through ages of ignorance and superstition; transcripts of the ancient Liturgies, and the works of the Fathers, and the classics; histories of the Christian councils; and, what is less tangible to our present senses, the improvement and encouragement of agriculture and the industrial arts. Add to this, that the monasteries were the only hostleries for the traveller, the only shelter for the oppressed, the only almonries for the poor. In short, the church, the seminary, the dispensary, and the mill, were the essentially component parts of the monastery of the middle ages.¹

¹ "It is impossible to get even a superficial knowledge of the mediæval history of Europe, without seeing how greatly the world of that period was indebted to the monastic orders; and feeling that, whether they were good or bad in other matters, monasteries were beyond all price in those days of misrule and turbulence, as places where (it may be imperfectly, yet better than elsewhere) God was worshipped—as a quiet and religious refuge for helpless infancy and old age, a shelter of respectful sympathy for the orphan maiden and the desolate widow—as central points whence agriculture was to spread over bleak hills, and barren downs, and marshy plains, and deal its bread to millions perishing with hunger and its pestilential train—as repositories of the learning which then was, and well-springs of the learning which was to be—as nurseries of art and science, giving the stimulus, the means, and the reward to invention, and aggregating around them every head that could devise, and every hand that could execute—as the nucleus of the city which, in after days of pride, should crown its palaces and bulwarks with the towering cross of its cathedral."—*The Dark*

We are not to suppose, however, that, along with the good seed, tares were not sometimes raised up; for we find that, in less than half a century after the establishment of the abbacy of Deer, Henry, who had been abbot of Kinloss, was deposed for some unspecified misdemeanour. "A monk of Melrose, Adam of Smalholm, was chosen to succeed him; but, in the year 1267, he demitted the office of his own accord; 'choosing rather to live in the sweet converse with the brethren of Melrose,' says the proud chronicle of that house, 'than to govern an unworthy flock under the low roofs of Deer.'" ¹

Ages. By the Rev. S. R. Maitland, F.R.S., Librarian to His Grace the Archbishop of Canterbury, and Keeper of the MSS. at Lambeth. Preface, p. iv.

We have the same thing in the "Bentley Ballads:"—

"Laud ye the monks!

Many a blazon'd scroll doth prove
The pains they took in their work of love;
Many a missal our thoughts engage
With scenes and deeds of a bygone age;
Many a hallowing minster still
Attests the marvels of olden skill!
The broken shaft, or the altar razed,
The mould'ring fane, where our sires have praised,
Are beautiful, even amidst decay,
Blessing the men who have pass'd away!

Laud ye the monks!

Tranquil and sweet was monastic life,
Free from the leaven of worldly strife;
The desolate found a shelter there,
A home secure from the shafts of care!
Many a heart with sorrow riven
Would learn to dream of a shadeless heaven!
And plenty smiled where the convent rose,
The herald of love and deep repose;
The only spot where the arts gave forth
The hope of a glorious age to earth!"

¹ It was about this time that the *Holy Rood*, a sort of hospital or cell, subject to the abbey, was built by the Abbot of Deer at *Newburgh*, in the parish of Foveran, and endowed by Alexander Comyn, Earl of Buchan, "for the benefit of his soul, and that of the Countess Ysabelle, his spouse." The Earl, "of his bounty, gave, conceded, and confirmed" certain lands "to six poor prebendaries, dwelling (*commorantibus*) at Newburgh, in Buchan, and to their successors for ever." All that now remains of "the Rood Kirk of Buchan" is part of the foundations, which may, with some difficulty, be traced in a small churchyard on the right bank of the Ythan, in the immediate vicinity of the granaries.

There is reason to believe that the monks of Deer built another

Between the years 1290 and 1308, the abbey obtained from John, Earl of Buchan, the grandson of the founder, a grant of the patronage of the church of *Kinedar*, or, as it is now called, *King-Edward*. "This," it is said, "was the last gift which the brethren of S. Mary's were fated to receive from his race or lineage. In the memorable revolution which placed the Earl of Carrick on the Scottish throne, the illustrious family of Comyn was so utterly overthrown, that, says a chronicle of the age, 'of a name which numbered at one time three earls and more than thirty belted knights, there remained no memorial in the land, save the orisons of the monks of Deir.' The new king, though in the rage of war he wasted the heritage of the Comyns with such cruel severity,

‘ That eftre that weile fyfty yer,
Men menyt¹ the herschip of Bowchane,’²

yet, when once the sanguinary struggle had come to an end, and his dominion was established in peace, did not withhold his favour from the abbey of their foundation. The Rolls of Robert I. make mention of three charters, which he granted to the monastery of Deer; one conveying it to the church of Foveran; another ratifying the gift of the church of Kynedwart; and the third apparently confirming the possessions of the brethren generally.”³

For two hundred years after this, there are no records of any remarkable event in the history of the abbey. Occasionally we find the monks granting leases of some of their estates, or receiving some additional privileges; or the abbot taking part in the transactions of the district or in the affairs of the kingdom.⁴

But as time passes on, incidents begin to be noted which bear mournful evidence of the decay of morals in cell in the neighbourhood of Fraserburgh, and the one before named, half a mile north-west of Peterhead, on the south bank of the Ugie. This latter stood on an eminence now known as *The Windmill*.

¹ *Menyt*, bewailed.

² Archdeacon Barbour.

³ *Collection for a History of the Shires of Aberdeen and Banff*, vol. ii.

⁴ See Appendix, X.

the establishment, paving the way for the disasters which follow. "In the year 1543, Robert Keith, brother of William, fourth Earl Marischal, was presented to the abbey by the Queen Dowager. He was not yet inaugurated in July 1544, when he is styled postulate-abbot in a deed by which the convent appointed certain procurators for the recovery of lands belonging to them in the burgh of Aberdeen. There seems, at this time, to have been, in all, fourteen brethren in the monastery, including the abbot, the prior, the sub-prior, and two economists. The abbot Robert is lauded by Dempster for his zeal in reforming the prevalent immorality of the clergy; and so scandalous were the vices of churchmen in that age, that the praise may not have been undeserved; though it is scarcely doubtful that he himself left a son, the fruit of his amours, who was created Lord Dingwall in the year 1584." He is mentioned as the "last abbot of Deer." He died at Paris, June 12, 1551, and was buried before the altar of S. Ninian of Galloway, in the church of the Carmelites.¹

He was succeeded by his nephew, Robert, the second son of the fourth Earl Marischal, who is known in history as "The Commendator of Deer." He seems to have been sordid and double-minded, ever ready to make public professions for the sake of retaining the temporalities of his monastery. Incited by cupidity, as well as by his hostility to the Reformation, and countenanced, as it would appear, by "the good Regent," he attempted to deprive of their stipends the Reformed preachers appointed to the churches dependent on the abbey.

"Though sharing largely," as it has been said, "of the spoils of the ancient faith, he would appear to have been at first no friend to the teachers of the new doctrines. To a request preferred by him in the year 1659, with the countenance of the Regent Murray, that he might be relieved from certain payments due by him to the preachers at the Abbey's churches, the General

¹ *Collection for a History of the Shires of Aberdeen, &c.*, vol. ii.

Assembly gave for answer that ‘the Kirk can in no wise remitt the thing that pertains to the poor ministers, especially to such a one as my Lord of Deir, who disbursed his money to the enemies of God, to prosecute his servants and banish them out of the realm.’¹

It is difficult to suppress a smile when we see this same stickler for the temporalities, if not for the faith of the old regime, when he found the Reformation to be clearly in the ascendant, turning suddenly round, and, in the most venal terms, abjectly craving for these “housis, biggingis, orchardis, and yairdis,” to be made a temporal lordship in his own favour.

“Unto the richt excellent, richt heich, and michtie prince oure Souerane Lord, King James the Sext, be the grace of God, King of Scottis; Your Heines humble and obedient subjectis, Robert, commendatour of the Abbay of Deir and convent thairof, Greiting. Forasmeikle as we, understanding that the monastical superstitioun, for the quhilk the said Abbay of Deir was of auld erectit and foundit, is now, by the lawis of this realme, alluterlie abolisheit, sua that na memorie thair-of sall be heirafter: And considdering that the maist pairt of the landis and rentis doittit to the said Abbay, procedit of auld from the dispositioun of the progenitor and predecessor of the richt nobill and potent lord George, erle Merschell, lord Keith, &c.; and that the propertie of the maist pairt thairof is alreddie set in feuferme to the said Erle and his predecessouris, lauchfullie confirmit be youre Majestie and your Heines umquhile darrest mother Thairfor, and for diverss utheris ressonable causis and consideratiounis moving us, *we* resigne, renunce, simpliciter discharge, outgive, and demitt frae us and our successouris, all and sundrie the landis, lordschippis,

¹ “The Earls Marischal appear to have grudged payment even of the niggard pittance of the revenues of the church which the law secured to the Reformed preachers. In the year 1587, as has already been noted, the General Assembly complains, that ‘the Kirks of Deir are all frustrated of their stipends, and the ministers thairof not payed according to their provision made in my Lord Marischal’s infestment.’”

. . . quhair of the Abbotis and Convent of the samen has been in possessioun in ony time bypast, in your Majesties handis, to the effect under specifeit, and for the erectioun of the same in ane temporall lordschip, as followis: That is to say, the Maner Place of Deir,¹ of auld callit the Abbay of Deir, with all the housis, biggingis, orchardis, yairdis, and vthir pertinentis thair of, . . . in favour of me, the said Robert, commendator, and of the said George, Erle Merschell, ffor erectioun of the same landis, lordschippis, . . . in ane temporall lordschip, to be callit in all tyme cuming The Lordschip of Altrie.”²

On the death of the commendator, or, as he must now be designated, Lord Altrie, which took place before the year 1590, the estates and title descended to his nephew, George, Earl Marischal, and his heirs-male and assigns.

The Earl was not allowed to enjoy his newly-acquired honours and possessions in peace. His own brother, Robert Keith of Benholm, seized on the Abbey, and kept forcible possession of it for several months. Judging from the following excerpt from the Minutes of Council of the city of Aberdeen, of date October 15, 1590, it would appear to have been no easy matter to dislodge him.

“For sending out of fourtie hagbutteris to Deir.”—
 “The said day the hail toun being lauchtfulie warnit to this day, baytht frie and onfrie, be the hand-bell passing throw the hail rewis and strettis of the toun, quhair-upon the bearer mad faytht, and comperand for the maist pairt representand the hail bodey off the toun; it was exponit to thame be Alex. Cullen, prouest, that his Maiestie had directit chargis and lettres charging the hail inhabitantis and his Graceis liegis within the schirefdomes of Forfar, Kincardin, Aberdene, and Banff, to pas fordwart and accompany the Erll Merschall, his Graceis commissioner in that pairt, to Deir, for recovery of the hous of Deir, presentlie takin and withhaldin be Mr. Robert Keytht and his complices, . . . desyring of

¹ See Appendix, Y.

² *Coll. for History of Aberdeen, &c.*, vol. ii.

thame to knaw gif thay wald obey his Maiesties charge thairanent, or giff thay wald be content to furneis out ane number for the hail inhabitantis of this burght with hagbuttis to pas with the said Erll to the effect forsaid (as the borrowis of Dundie, Montroiss, Brechin, and Forfar, subject to the said proclamatioun and charge hes done), gif the said Erll wald be thairwith content."

Notwithstanding this aid afforded to the Earl by all the northern counties and burghs, Robert Keith held out till the 15th day of December, when being dislodged, he withdrew to Fedderat, whither the Marischal and his company pursued him. They laid siege to the castle, which they were unable to reduce; so, after three days, a truce was agreed upon between the belligerent brothers; after which little more is heard of the quarrel.

Any history, however, of the Abbey of Deer would be incomplete without the "relacioun of a wonderfull vision," recorded in "A short Abridgement of Britane's Distemper, from the yeares of God 1639 to 1649," by Patrick Gordon of Ruthven, which, "according to popular belief, foretold that the ancient house of the Marischal of Scotland was to date its slow decay and assured overthrow from the day of its 'sacraledgeous meddling with the Abisie of Deir.'"

"This was a fearfull presage of the fattall punishment which did hing over the head of that noble familie by a terrible vission to his grandmother, efter the sacraleidgiuous annexing of the Abacie of Deir to the house of Marshall, which I think not wnworthie the remembrance, wer it bot to advice other noblemen therby to bewar of meddling with the rents of the church, for in the first fundation therof they wer given out with a curse pronounced in ther charector, or evident of the first erectione, in those terms:—*Cursed be those that taketh this away from the holy use wherwnto it is now dedicat*; and I wish from my heart that this curse follow not this ancient and noble familie, who hath to their praise and never dieing honor containued ther greatness, maintained ther honor, and both piously and constantly hes followed forth the way of vertue, from that tym that the valoure, worth,

and happie fortoun of ther first predecessore planted them; and ever since the currage of his heart, strength of his arme, and love of his country, made him happily to resist the cruel Danes. George, Earle Marshell, a learned, wise, and wpright good man, got the Abacie of Deir in recompence from James the Sixt, for the honorable chairage he did bear in that ambassage he had into Denmerk, and the wyse and worthie accompt he gave of it at his returne, by the conclusion of that matche whereof the royall stock of Brittaines monarchie is descended.

“This Earle George, his first wyfe, dochter to the Lord Hom, and grandmother to this present Earle, being a woman both of a high spirit and of a tender conscience, forbids her husband to leave such a consuming moch in his house, as was the sacraledgeous medling with the abisie of Deir; but fourtein scoir chalderis of meill and beir was a sore tentatione, and he could not weell indure the randering back of such a morsell. Upon his absolut refusall of her demand, she had this vission the night following:—

“In her sleepe she saw a great number of religious men in thir habit com forth of that abbey to the stronge craige of Dunnotture, which is the principall residence of that familie. She saw them also sett themselves round about the rock to get it down and demolishe it, having no instruments nor toilles wherwith to perform this work, but only penknyves, wherwith they follishly (as it seemed to her) begane to pyk at the craige. She smyled to sie them intende so fruitles an enterpryse, and went to call her husband to scuffe and geyre them out of it. When she had fund him, and brought him to sie these sillie religious monckes at ther foolish work, behold, the wholl craige, with all his stronge and stately buildinges, was by ther penknyves wndermynded and fallen in the sea, so as ther remained nothing but the wrack of ther riche furnitoure and stuffe flotting on the waves of a raging and tempestous sea.¹

¹ “Even the inference to be drawn from ‘the relacioun of this wonderfull vission’ did not possess the desired effect of causing the Earl to disgorge this rich and tempting prize, and the abbey-lands

“Som of the wyser sort divining upon this vission, attrebutte to the penknyves the lenth of tym befor this should com to pass, and it hath been observed by sindrie that the earles of that hous befor wer the richest in the kingdom, having treasure and store besyde them,¹ but ever since the addittion of this so great a revenue, theye have lesed the stock by heavie burdens of debt and ingagment.”²

It is thought to have been in reference to this legend, or to some reproaches of a similar nature which were heaped on the Marischal family at the time, in consequence of their sacrilegious appropriation of the Abbey and its possessions, that they inscribed the unavailing defiance—

THAY SAY,
QUHAT SAY THEY ?
THAY HAIF SAYD,
LAT THAME SAY—

on several of the buildings which they erected.³ On

continued in the Marischal family until after the rising of 1715, when George, the last of the Keiths, was outlawed, and his estates forfeited to the Crown, for the part he took in that premature and ill-advised outbreak. In the latter editions of Spelman's work on 'Sacrilege,' this dream is mentioned as a well-known instance of a supernatural warning preceding the punishment or even the commission of a crime, and is cited, when coupled with the extinction of the Keiths in an after age, as a singular confirmation of the truth of his theory, that a curse does and will rest on the families of those who, from selfish or worldly motives, may at any time have tampered with or appropriated the property of the Church.”—*Gossip about Old Deer*.

¹ The following account of the character of the Earl Marischal is from a short “Opinion of the present State, Faction, Religion, and Power of the Nobility in Scotland,” written in 1583, and evidently intended for the information of Queen Elizabeth or her Ministers: “George Keith, Marshall, a young nobleman of good commendation: his lynnage ancient, and revenow greatest of any Erle in Scotland. . . . He was left very wealthye, and is esteemed honest, religious, and favouringe the best parte.”—*Bannatyne Club Publication*, p. 58.

² Edition published by the Spalding Club, p. 112-114.

³ The belief that a curse hung over those who meddled with things solemnly dedicated to God, has been held very generally as well by Protestants as by Catholics. We read that “from his bed of sick-

Marischal College, Aberdeen, which the Earl founded in 1593, and endowed with a portion of the doomed spoil,¹ the inscription in large letters remained on the buildings till 1836, when they were taken down to make room for the present structure.²

Within seventy years of the time that Patrick Gordon wrote, the whole of the Marischal estates were confiscated, and an additional half-century witnessed the extinction of the family. The Commendator, who took his title from *Altrie*, one of the estates of the Abbey, lying between Bruxie and Brucklaw Castle, left no child to inherit his honours; and so utterly has the name perished, that, instead of being "callit in all tyme cuming the Lordschipe of Altrie," the name scarcely remains even as a tradition!

" Meddle nae wi' haly things,
For gin ye dee,
A weird, I rede, in some shape,
Shall follow thee."

Altrie is now called *Overtown* and *Newton of Bruxie*.³

The history of the Abbey since the time of the Reformation may soon be told. We have no account of its having been inhabited at a later period than the end of the sixteenth century. It soon fell to decay. The

ness, amid the desolated shrines of St. Andrews, *John Knox* wrote to the General Assembly, which met at Stirling in the autumn of 1591, adjuring his brethren that, 'with uprightness and strength in God, they withstand the merciless devourers of the patrimonie of the Kirk.'—'Gif men will spoyll,' said he, 'let them do it to their awne perrell and condemnatione; but communicat ye not with their sins, of what estate that ever they be, neither be consent nor yet be silence; but with publick protestatione make this knawne unto the world, that ye are innocent of sic robberie, quhilk will, or it be lang, provoek God's vengeance upon the committers thereof.'—*Booke of the Universall Kirk*, p. 128-129.

¹ Several of the monastic institutions in the City of Aberdeen, as well as the Abbey of Deer, became the property of the Marischal family at the Reformation.—See *New Statistical Account of Scotland*, ABERDEENSHIRE, p. 1164.

² Marischal College was, by Act of Parliament, amalgamated with King's College in 1858, and so virtually suppressed. Its very name may be said to be lost.

³ See Appendix, Z.

roofs and other parts of the building likely to yield money were probably sold, as nothing of them has ever been discovered among the ruins. The walls were used as a quarry by any one who wanted material to build a house or a dyke, or to construct a drain.

Dr. Skene Keith, in his *Agriculture of Aberdeenshire*, has inserted a rough engraving of the ruins as they appeared in 1770. In the year 1809, the late Mr. Ferguson of Pitfour enclosed the Abbey and the grounds around it with a high wall, including what had been the orchard and gardens. These he restored, laying out the grounds in the more immediate vicinity of the ruin with considerable taste. The workmen, in carrying on their operations, approached somewhat near to the walls, when they came upon some graves. Mr. Ferguson, much to his credit, gave orders for these not to be disturbed, and the labourers not to proceed farther. He also, with laudable respect for this monument of the piety of former generations, preserved the ruin, during his time, from further destruction. By removing the rubbish, the several parts of the monastery became clearly distinguishable—portions of the walls, from twelve to eighteen feet high, still remaining. The church had become more dilapidated, but its outline could be distinctly traced. The foundations of the nave, chancel, and transepts, and the bases of most of the pillars which divided the aisle from the nave, with a considerable portion of the walls, were still standing. Till very lately, the ruin continued much in the same state; and it is deeply to be regretted that these carefully treasured remains of a beautiful and imposing structure should have been sacrificed even to a sacred domestic feeling—a regret greatly enhanced by the ill-judged substitution of an erection which, in style, cannot even claim to be of Christian origin.

In clearing the ground for this building, the remaining walls of the church, and the bases of the pillars, were, by the directions of Admiral Ferguson, removed even to their foundations; the ground where the church had stood was lowered nearly three feet; a vast number

of skulls and other human bones were dug up, as were also several stone coffins, a leaden shell, and other reliquiæ of the dead. Three of these coffins were near the high altar, and probably contained the ashes of the noble founder, and the remains of abbots who had ruled over the monastery. It was an unfortunate thought that suggested this irreverent measure, and one which, on sober reflection, will doubtless be regretted; for they who probably look forward to rest their mortal remains within these sacred precincts, might have hoped to sleep none the less peacefully if unaccompanied in their passage to the tomb by the reproachful recollection of this most lamentable desecration.

It is now clearly ascertained that there was a monastery in the neighbourhood of Deer long before Comyn, Earl of Buchan, invited the Cistercian monks of Kynlos to establish themselves on the banks of the Ugie. "The Book of Deir," lately discovered by Mr. Bradshaw, of King's College, Cambridge, in the library of that University, carries us back to a period several hundred years anterior to the founding of the Abbey of S. Mary.

In the preface to Dr. John Stuart's second volume of *The Sculptured Stones of Scotland*, we read:—"In *The Book of Deir*, which preserves to us the legend of Drostan, the companion of S. Columba, and their joint mission from Iona to the Celtic people of Buchan, in the sixth century, when Bede, the Pict, was Mormaer (High Steward) of Scotland, we find notices of clans in that district, and of their Toisechs, or captains. Bede, the Mormaer, gave to Columcille and Drostan the town of Aberdour, in freedom for ever from all claim of Mormaer or Toisech; and also another town, which got the name of Dear from Columcille, and became the seat of a monastery. Then came grants of lands from various individuals, some of them with the like freedom from Mormaer and Toisech. In one case, the offerings are declared to be free from all burdens for ever, except so much as would fall on four davachs, of such burdens as came upon all the chief monasteries of Alba generally, and upon chief churches."—p. 11.

A church or monastery was accordingly built, and dedicated to "Christ and the Apostle Peter, and to Columcille and Drostan."

It becomes a question, then, whether or not this Columban monastery occupied the site on which the Cistercian abbey was afterwards erected.

There is a gentle eminence, near the south end of the village of Stuartfield, through which the road to Upper Crichtie is now carried, known as "the Chapel Hillock," and near it is "the Chapel Well;" but older people, within the last forty years, always spoke of these as "S. Colm's Hillock," and "S. Colm's Well;" and, if we are to believe local traditions, vestiges of buildings have been discovered on the spot. On these data it would not be safe to speak positively; but that this was the site of the Columban monastery is by no means a remote inference, especially as the Cistercians are known to have chosen their own independent places for building; and, what is more to the purpose, we have no record to the effect of their having, in the case of the Abbey of Deer, built on any former foundation.¹

"*The Stone at Deer*" is one of those of which a *fac-simile* is given in the volume entitled *Sculptured Stones of Scotland*, published by the Spalding Club. It was whinstone. The cross was incised on the face of the pillar, and on the obverse the now well-known, though yet undeciphered semi-lunar hieroglyphic. Nothing is known as to the precise original locality of the stone, although a few years ago it might have been seen placed at the west end of the old Abbey Church; but we regret to add that it has shared the same fate as the stone mouldings and other materials of the sacred building. All disappeared together in 1854.

According to local tradition, it was beneath a willow on the river's bank, immediately under the walls of the Abbey, that Sir James the Rose—the subject of the well-known and pathetic ballad—was wont to meet the fair Matilda, the daughter of Buchan's cruel lord, and where he fell a sacrifice to the rage and jealousy of Sir

¹ See Appendix. A A.

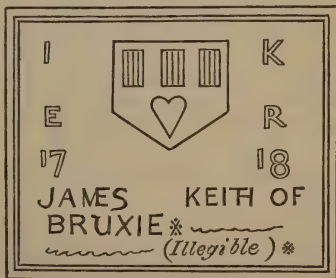
John the Græme. This legend, however, is more than apocryphal. *Haddo*, in the parish of Crimond, claims the honour of the Rose's grave.¹

Crossing the stream by the "*Abbey Brig*,"² a little above the ruin, and ascending the opposite hill of *Aikey Brae*, and at about a mile to the south-west of the Abbey, we reach the hill of *Parkhouse*, where there is a *Druidical circle*.³ These ancient remains are so similar in their character throughout every part of the world where they have been found, that a description of one will, generally speaking, answer for all. A circle of great blocks of stone, some standing, some fallen down, irregular, and of unequal height, are the general features of these monuments of antiquity. It would appear that, when entire, there was generally an outer and an inner ditch, with a sort of intervening embankment, carried round the circle, and at some considerable distance from it. To the east, or north-east, these ditches and embankments were turned off so as to form a sort of avenue, by which the circle was approached. In this avenue, and consequently outside the ring, a single stone commonly stood, bending forward, as if to indicate the attitude of supplication. Within the stone circle is the altar-stone, always large, and lying flat, and not unfrequently—as is the case at *Parkhouse*—considerably to the south of the centre of the circle. It is often the case that the stones composing the circle, and especially the altar-stone, are of a different kind from

¹ *New Statistical Account*, p. 707.

² From an inscription on this quaint-looking bridge—obviously built at different times—we may conclude that part of it was erected by James Keith of Bruxie, in the early part of the last century.

³ See Appendix, BB.



that commonly found in the neighbourhood. The space within is called *The Temple*. Some later writers have laboured hard to throw doubts on the Druidical claims of these circles, maintaining that they are of Scandinavian origin—the temples of Thor, on the altar-stone of which deity human victims were immolated.¹ Others, again, are of opinion that, although they may have been adopted by the Scandinavian worshippers, the circles are unquestionably of Druidical or Bhuddist origin, having been spread over the world from the far East at a period long anterior to all written record.² They were essentially religious structures; but, as the Druids, and afterwards the priests of Thor, were at once the ministers of religion and the legislators and judges among the people, the circles were probably in many instances what the Icelandic writers term “Doom Rings,” or “Circles of Judgment.”³

That these places may have been used for sepulchral purposes need not be disputed; but to argue that, because the area of our old churches were places of sepulture, the buildings themselves were, therefore, not places of worship, would scarcely be admissible; and to assert that the marks of sepulture, found in connection with stone circles, are sufficient to exclude the possibility of their having been temples, seems to be equally gratuitous.

Leaving, therefore, the point under discussion in its present unsettled state, I may continue to speak of the existing monuments under the name by which they will be best understood, viz., as *Druidical circles*. These appear to have been more than usually numerous in the parish of Deer. According to the old *Statistical Account of Scotland*, vol. xvi., p. 481, Edin. 1795, there were, a few years previous to that date, the remains of upwards of a

¹ *Archæology of Scotland*, by Daniel Wilson, Esq.; &c. &c., pp. 109, 110.

² See Appendix, CC.

³ It is conjectured that our words, *kirk*, *church*, are derived from *circus*, *kirkus*. It is said that, at some places in the county, the Druidical circle is called “the auld kirk,” as at Auchterless.

dozen within its boundary.¹ That on the hill of Park-house was then the most entire, and is now one of the very few that the utilitarian hand of improvement has spared. The diameter of the space enclosed by the inner circle is forty-eight feet. Only four of the upright stones now remain; and are from fourteen to seventeen feet apart. The principal or altar-stone, placed on the south side of the circle, and lying east and west, is fourteen feet six inches long, five feet six inches broad, and four feet six inches deep, and calculated to weigh upwards of twenty-one tons. This stone is of primitive *trap*.

At the distance of a quarter of a mile on the northern declivity of the same hill, there were, about the middle of the last century, the remains of a village, commonly called by the country people the *Picts'*; or *Pechts'* houses. The village then consisted of between sixty and seventy small huts, from six to twelve feet square, irregularly huddled together. The walls were built of small stones, cemented with clay; the floors were paved with stones, and a number of small yards or gardens enclosed with dykes of the same material, were to be seen around it. As late as 1821, about a dozen of the huts were still standing, but now every vestige of this pre-historic village has been obliterated by the ploughshare.

The northern declivity of this hill is called "Aiky" or "Yackie Brae," a name derived, according to some opinions, from the *oaks* with which it was once clad;² others, with better reason, believe it to owe its name to *Achaicus* or *Yochoch*, a king of the Picts, and brother to Drostane, the patron saint of the parish. The removal of a portion of the relics of this saint from Aberdour to

¹ Till the beginning of the present century, the neighbourhood of *Fortrie* and *Drakemyre*, on the south-western border of the parish, afforded a rich field for the labours of the archæologist. Circles, cairns, and mounds, containing arrow-heads, urns, and other relics, were numerous. The features of the place, thus so strongly marked, have been gradually smoothed down into well-cultivated fields, enclosed by stone dykes, the materials for which were found in these monuments of antiquity.

² See *Collection for a History of the Shires of Aberdeen and Banff*.

Deer is still commemorated by a fair—long famous, but now of less note—known as *Aiky Fair*, and held on the third Wednesday of July.

This locality is the traditionary scene of two remarkable incidents, belonging respectively to the times of Alexander III. and Robert I. “On Aiky Brae here (that is, the *Hill of Oaks*) are certain stones called the CUMMIN’S CRAIGE,¹ where, ’tis said one of the Cummins, Earl of Buchan, by a fall from his horse at hunting, dashed out his brains. The prediction goes, that this Earl (quho lived under King Alexander III.) had called Thomas the Rhymer by the name of Thomas the Lyar, to show how much he slighted his predictions; whereupon that famous fortune-teller denounced his impending fate to him in these words, which, ’tis added, were all fulfilled literally :—

‘Though Thomas the Lyar thou call’st me,
A sooth tale I shall tell to thee:
By Aiky-side thy horse shall ride,
He shall stumble and thou shalt fa’;
Thy neck-bane shall break in twa,
And maugre all thy kin and thee,
Thy own belt thy bier shall be.’²

In the time of King Robert Bruce, according to tradition, Aiky Brae witnessed the final defeat of the Comyns. After the battle of Inverury, in 1308, Edward, Robert’s brother, who had the command of the army during the king’s illness, pursued the Comyns, first to Fyvie, and afterwards into the lower district of Buchan. He is reported to have encamped on a hill about a mile and a half to the west of the village of New Deer, which has ever since been known as the “Bruce Hill.” From thence he marched in pursuit of his foe, “to a place near the village of Old Deer, called *Aiky Brae*.” This is partly corroborated by John Major, who says (*De Gest. Scot.*, lib. 5, fol. 83), that Edward there gave battle.³

¹The *Craige* is gone, and some quarry pits near the market-place are said to mark the place where it lay.

²*View of the Diocese of Aberdeen*, pp. 397, 398.

³*The Beauties of Scotland*, by Robert Forsyth, p. 433.

Tytler, in his *History of Scotland*, says: "Into Buchan, the territory of Comyn, his mortal enemy, Bruce now marched, and took ample revenge for all the injuries he had sustained, wasting it with fire, and delivering it over to unbridled military execution. Barbour informs us, that for fifty years after, men spoke with terror of *the harrying of Buchan*: and it is singular that at this day, the oaks which are turned up in the mosses, bear upon their trunks the blackened marks of being scathed with fire."

Here, then, in the very centre of its own domain, was the power of the noble and warlike, though turbulent and designing, house of Comyn, completely broken, its estates confiscated, and its name proscribed; and they, who had acted so conspicuous a part in the history of the kingdom, and been able almost to cope with royalty itself, were driven from the stage, or rather perished, in the last act of their own domestic tragedy.¹

"There are," says the *New Statistical Account*, "visible proofs still remaining that this parish was formerly the scene of warfare, occasioned by family feuds, civil strife, or the invasion of the country by foreigners. On the top of the Hill of Bruxie, and at Den of Howie, near Fetterangus, there are traces of fortifications and encampments; and near the foot of Aikey Brae there is a cluster of tumuli, pointing out the graves of warriors who fell in a bloody contest reported to have taken place between Edward, the brother of King Robert Bruce, and Cumming, the Earl of Buchan, with their followers and clansmen."²

¹ "The whole power" (in the beginning of the reign of Alexander III.) "was nearly engrossed by the Cumin faction, who treated the public revenue as their private patrimony. They oppressed the common people, and if any of the nobility dared oppose their ambition, or speak too freely about the state of the kingdom, they overwhelmed them by false accusations, confiscated their property, and sent it to the exchequer; whence they themselves received it by a gift of the king, whom they rather commanded than obeyed."—*Buchanan*, Book vii., sect. 58.

² On the north-western brow of the *Windhill*, about a mile southwards of the hill of Parkhouse, there is a cairn, the original boundary of which may still be traced. It had been an exact circle, of about twenty-four yards in diameter. The cairn had covered

“In the insurrection of 1745-6, there were risings in this district in behalf of the exiled Stuarts, many of the heads of families being attached to the Jacobite interest. That rough partisan of the fallen cause, Gordon of Glenbucket, instead of attaching himself to the main army, extended his barbarities into the Lowlands; and, as the Laird of Kinmundy was known to favour the opposite side, he showed some of his rude civilities to that house, particularly to the lady, who was left in command of the garrison.” It must be observed, however, that this lady earned these “rude civilities” by the prominent part she is said to have taken in the proceedings of that period. Among other things, she is reported to have overlooked, with encouraging gestures, the burning of the Episcopal churches of Deer and Longside.

Immediately above the Abbey Bridge, the Ugie receives a small tributary, issuing from the swamps of Croilaw and Bogenjohn. It is said to have been formerly called the *Burn of Bogenjohn*; at present it seems to be anonymous. It turns the new mill of Bruxie, at about a mile from its confluence with the Ugie.

Ascending the Ugie, we have, on the northern bank,

several cists. One of these, laid open in 1856—of which only one of the side slabs remains—had been about three feet long, and about two feet deep. In 1863, the tenant farmer, in removing some stones from its western boundary, came upon a cist of similar size, which, he states, was filled with “black, fatty earth.” Stones, to the height of five or six feet, were piled over this cist. In the summer of the same year the cairn was again examined, and, about twelve feet from the northern point of the circumference, another cist was discovered, chiefly remarkable for its exiguity—the length being only thirteen inches, the width ten, and the depth about nine. It was also full of black, unctuous earth. It would seem as if the cist had been placed upon the surface of the ground, and the stones heaped up over it.

This cairn was only one of a great number with which the district, till a comparatively recent period, was thickly studded. There are now few remaining, and these few will, for utilitarian purposes, probably soon share the fate of so many others. It is to be regretted that these vestiges of a prehistoric age should wholly disappear from the face of the country. Were they to be enclosed and planted with a few trees, these relics might be preserved, and the features of the country at the same time greatly improved.

Bruxie House, once a seat of a cadet of the Marischal family; and higher up the stream, and on the same side, we reach *Newton of Bruxie* and *Overtown of Bruxie*; formerly, as has already been observed, called *Altrie*, or, more particularly, *Nether, Middle, and Over Altrie*. Whether or not *Altrie* included the present *Mains of Bruxie*, it is now difficult to determine. On the south bank, and opposite to *Altrie*, is the old manor-house of *Glackriach*, now in ruins. It stands on the brow of a rising ground, nearly a mile from the stream. *Glackriach* also belonged formerly to one of the *Keiths*. In the poll-book of Aberdeenshire,¹ it is stated that, in 1696, "John Keith, late of Clackriach," is "out of the kingdom;" but "Elizabeth Sutherland, his ladie," and "their seven children," and "their nurse" and "servants," are all mentioned as coming under the poll-tax. "Mr. Alexander Litster" is set down as "present heretor thereof."

The old manor-house was inhabited till within the last forty years. The third or upper storey is now removed, and the walls are fast falling to decay. The house had been large, and of considerable strength, but without any architectural pretensions. It has been supposed that the site of an older building may be traced in the vicinity of the present ruin.²

¹ Published by the Spalding Club.

² "About a mile to the west of the Abbey, the ruins of the old castle at Clachriach are apt to arrest the attention, and become an object of some interest to the passing traveller. A very erroneous impression exists amongst the people of this neighbourhood, that they are the remains of a Pictish stronghold; a visit to them, however, is calculated to dispel all such ideas in those who are in the slightest degree acquainted with the architectural antiquities of our country. The castle of Clachriach stands upon a slight eminence in the centre of the farm of that name. It is a quadrangular building, having a projecting wing, and its only title to the name of a castle is the fact that it has possessed a turreted staircase and arched doorway and windows—one of the latter having been secured by iron stanchions, portions of which still remain firmly fixed in the walls. With the utilitarian taste so particularly characteristic of our agricultural friends, advantage has been taken of the walls of this building that are yet entire to form a part of a series of cowhouses and stables, which have

The Ugie here bends in a north-westerly direction, having Over Altrie in its elbow; but it soon resumes its westerly course, and when opposite *Atherb*, receives the *Burn of Auchreddie*. Near *Atherb*, and on the boundary line between the parishes of Old and New Deer, is *The Cairn of Atherb*. The locality is known as the “*fear’d place*.” This cairn is rather a mound. Recently, on being opened for road-making purposes, great quantities of human bones and a broken clay urn were discovered. The bones were mixed with charred wood, and stones, which bore marks of having been exposed to great heat, were heaped over these remains to the depth of about three feet. There was also found a quantity of flint arrow-heads. Near these relics, several circular and semi-circular cavities were discovered, carefully cut out and arranged, as if with a special design. Here, as elsewhere, we have the same note of condemnation to utter against the miserable utilitarian spirit of the age: the New Deer portion of this interesting mound is now being used as a quarry for road-metal. Above this point, the Ugie seems for a time to lose its name, being known for a mile or two as the *Burn of Brucklaw*.

Brucklaw Castle (William Dingwall Fordyce, Esq., M.P.) is built on the north bank of this burn, the ground rising gently from the stream to the site. It is not known by whom, or at what time, the original portion of the castle was built. Though very plain and simple, it had a considerable degree of that beauty and character which most of the houses erected in Scotland during the latter half of the seventeenth century possessed, arising chiefly from their loftiness and broken sky-line, relieved by turrets and crow steps on high-pitched gables. A lofty central round tower, containing the staircase, was the principal feature of this castle. Considerable alterations and additions have been made at

been built around it, and do not appear to be by any means calculated to add to the imposing nature of its appearance. Of course the idea of its ever having been a Pictish tower is simply absurd, as neither in the thickness of the walls, nor in the extent of the building, does it much exceed the dimensions of many farm-houses of a very modern date.”—*Gossip about Old Deer*.

different times. In 1765, Mr. William Dingwall, and again, in 1814, Mr. John Dingwall, enlarged the building—the latter adding two good-sized rooms and an entrance hall on the eastern side, but without any regard to the style of the old castle. Again, in 1849, the late Captain Dingwall Fordyce, in order to secure an appropriate and correct style of architecture, called in the skill and taste of James Matthews, Esq., under whose superintendence the two rooms which had been added in 1814 were carried up to the height of three storeys, and the front broken by extending the entrance hall and projecting a *porte-cochère*. The old circular staircase was removed, and a new one erected, in a square tower, carried up to the height of 75 feet, and terminated by a sort of keep on the top. The original style of the building was restored, and somewhat elaborated, by the introduction of corbel turrets and dormer window-heads. Considerable additions have been made by the present proprietor, consisting of a dining-room and other apartments, at the south-west corner.

The earlier additions were made chiefly with a view to increased accommodation; but the last two, with the same object, comprised the important design of converting the whole building into the old Scottish castellated mansion, combining the grandeur of the middle ages with the elegance of the present. This has been successfully accomplished, and Brucklaw Castle is now one of the most magnificent edifices in the district.

The grounds about the castle are tastefully laid out, their great merit arising from the fact that nature had not here scattered her favours with a very profuse hand. The vicinity, formerly a bleak and barren waste, is now adorned with thriving plantations, verdant lawns, and highly cultivated fields.

About a mile westward of Brucklaw Castle, and on the opposite bank of the stream, are the ruins of the *Castle of Fedderat*, the property of Sir Henry Bridges. The earliest notice we can trace of Fedderat is in a charter given by Fergus, Earl of Buchan, to *John, son of Uthred*, who, at the beginning of the thirteenth century, seems

to have been the proprietor of Cruden and Slains. Some time between the years 1203 and 1214, Fergus gave to him, in exchange for these lands, the three *Dauchs* of Fedreth, namely — “Eister Auhioch, Auhetherb, Auhethas, and Conwiltes, together with the land of Ardindrach.”¹

In a MS. account of “The Arms and Succession of the Crawfurds in Scotland,” in the possession of Crawford Noble, Esq., of Berryhill and Cocklaw, it is said that “William Crawford, first laird of Featherhead, was second son to the laird of Hayning, who was laird also, who, going to the north in King Robert Bruce’s wars, there married the daughter of Cumine, Earle of Buchan, and by her got the lands of Slanyness, which he after exchanged for Featherhead. So he was first leard of Slayns in Buchan : thereafter of Featherhead.”

It is not easy to reconcile this account with the former, which makes the exchange of Slains and Arden-draught for the “three Dauchs of Fedreth” to have taken place in the time of Fergus, and not of Cumine, in favour of John, the son of Uthred, and not of Crawford, and at a date about a century earlier. It is scarcely probable that a transaction, so similar in its features, should have occurred twice, but as there are no means at hand to determine the point, the two are given.²

Fedderat and Raven’s Craig are so similar in character as to justify us, in the absence of better proof, in making them of nearly the same age ; in which case, either Fergus, Earl of Buchan, or John the son of Uthred, already mentioned, may be supposed to have been the founder of Fedderat.

In a “Description of New Deer,” by Mr. Alexander Hepburn, 1721, “The mannor of Culsh, the dwelling of William Lindsay of Culsh,” is mentioned ; and “at a little distance to the north-east, is the strong castle of Fedderat, belonging to Forbes of Balogie.”

In Sir John Sinclair’s *Statistical Account*,³ mention is

¹ See *Collections for a History of the Shires of Aberdeen and Banff*, p. 407-409.

² See Appendix, DD.

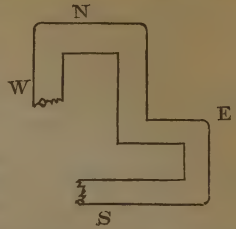
³ Vol. ix. p. 191.

made of Fedderat as follows: "About two miles north from the church (New Deer) stands an old castle, Fedderatt, which appears to have been a place of considerable strength. It is surrounded partly by a fosse, and partly by a morass, so that there could have been no access to it but by a causeway—which is still visible—and a drawbridge. Water, it seems, had been conveyed to it by means of pipes; for pieces of them have at different times been torn up by the plough." The state of the castle, in 1840, was given by Mr. Welsh in the *New Statistical Account* of the parish: "Nearly all the best stones," says he, "have been taken away by the farmers for building. It now stands in the middle of a field; a morass, now drained, surrounded it. There is no tradition as to when it was built. The floors are all arched with stone. It came into the possession of the Irvines of Drum, and is now the property of Mr. Dingwall Fordyce of Brucklaw. It is said to have been one of the last strongholds of James II.'s (VII.'s) partisans, who, after the battle of Killiecrankie, possessed themselves of Fyvie Castle, and, being obliged to abandon it, took refuge in Fedderate, but were pursued and expelled from thence by King William's troops."

In another description of the parish, 1723, with a "draught of Ugie," by Mr. Fergusson, in *Macfarlane's Geographical MS. Collections*, we find the following statement with reference to this once famous stronghold: "The house of Fedderat was of old reckoned a great strength; and, about the Revolution, some days after the battle of Cromdill, severall gentlemen of the king's pairty came there, and caused the country people carry in a great deal of provisions for them; but after the regular forces had lyen some four weeks before it, they surrendered, and were carried abroad on the Government's charge."

The plan of the Castle had been an incomplete square of fifty-four feet, with a space of thirty feet by sixteen wanting at the north-east corner. The south-west corner is razed to the foundations, eighteen feet of the south wall, and fifteen of the west, being entirely gone. The

corners are not angular, but rounded off. The walls are of great thickness, occupying half the area of the site. Part of a small chamber, in the south wall, where it is broken down, is still seen. Although much has been demolished, a great portion of this building remains. Judging from the tiers of windows, the Castle had been carried up to the height of six or seven storeys.



The breaches in the walls show clearly that it has sustained a siege, and been exposed to the action of heavy artillery.

Although far from being a picturesque ruin, having no remarkable architectural feature beyond a plain string course carried round the building, Fedderat is not altogether devoid of interest, as carrying the mind back to a period and a state of society when, in the construction of a residence for the great, strength was deemed of more importance than elegance, and an impassable morass of greater consideration than a smooth lawn and easy approach.¹

There is a tradition connected with the Castle of Fedderat similar to that of Shakespeare's Dunsinane. It is possible the good people of New Deer may have appropriated a legend as belonging to themselves, which the Bard of Avon poetically assigns to the region of Perth.

“Fear not; till Birnam wood
Do come to Dunsinane.”
“If this which he avouches does appear,
There is nor flying hence nor tarrying here.”

The northern tradition is, that Fedderat should never be taken till the wood of Fyvie came to the siege; and that the soldiers of William of Orange, on dislodging the

¹Since the above was written, a statement has appeared in the *Banffshire Journal*, to the effect that a great part of this ancient ruin had been blown up by gunpowder, to the lasting disgrace of the sordid perpetrator.

adherents of the Stuart from Fyvie Castle, and knowing that they had taken refuge in Fedderat, cut down the wood at Fyvie, and carried it with them, to aid them in the siege of the place.

Leaving the castle, we come to the *Mill of Fedderat*, where we again arrive at the Ugie, which here resumes its name. Above Fedderat, this stream is little more than a rivulet. To the few who prefer nature under her simplest aspect, the infant stream, making its way among heath-clad knolls, and receiving its tiny tributaries from wild daisied hollows, will not be altogether devoid of interest; for anything else, there is little above the Mill of Fedderat to tempt them farther in their ramble to the source of the Ugie.¹

¹ "The head of the water of Eugy comes from a town in the lands of Fedderat called Whytstanes, being a pretty high ground. It has three considerable spring-wells on it; one, the head of Eugy; another runs into Divran; the third runs to Ithan;—all waters very far distant from one another."—(Description of the Parish of New Deer, 1723, with a draught of Ugie, by Mr. Fergusson, in Macfarlane's "Geographical Collections," MS.)

CHAPTER VII.

THE NORTH OR BACK UGIE.—This river is of a quite different character from its southern sister. It is no dashing, dancing, merry current, but a quiet, sober stream. Taking its rise among moors and mosses, and, during its infancy and earlier stages, creeping through bogs and swamps, it cannot boast of a stainless origin or of a limpid course. But, in spite of these defects, the stream is not without its peculiar attractions; at one time winding its quiet way round the foot of the sunny brae; at another, stealing, like the homely affections, into the deeper recesses of the sylvan heart, and giving back in tiny mirrors the form of the drooping harebell or the sweet-scented primrose—touches of nature's own grace—"bits," as the painter would call them, which, in this weary, work-day world, have a most soothing influence on the mind's health. Here the modest primrose may indeed mirror herself, and realise the poet's picture.

"I saw it in my evening walk;
A little lonely flower;
Under a hollow bank it grew,
Deep in a mossy bower.

An oak's gnarl'd root to roof the cave,
In Gothic fretwork sprung;
Whence jewell'd fern and aram leaves
And ivy garlands hung.

And close beneath came sparkling out,
From an old tree's fall'n shell,
A little rill, that clipp'd about
The lady in her cell.

And there, methought, with bashful pride
 She seemed to sit and look
 On her own maiden loveliness,
 Pale imaged in the brook:

Long time I looked and lingered there,
 Absorb'd in still delight;
 My spirit drank deep quietness
 In with that quiet sight."

This northern branch of the stream takes its rise in the *Cookbog*, between two and three miles west from the village of New Pitsligo, a short distance northward from the source of the southern or Fore Ugie. Its first tributary is the *Blackburn*, a rivulet descending from the northern declivity of the *Hill of Torlundie*. A little above *Tillinamout*, it is augmented by the *Gonar*, which has its source at *Windyheads*, in the parish of Aberdour. The united stream is known as the *Gonar*, and is spanned at *Craigmaud*, a little below the point of confluence, by a low rude bridge of six or seven small arches, which is of considerable note, as having afforded a hiding-place to Lord Pitsligo, when under the necessity of concealment after the defeat at Culloden. It is much venerated in the district.

At *Skelmoenae*,¹ about a mile below *Craigmaud*, the stream is further augmented by the *Greenspeck*, when it takes the name of the *Water of Strichen*, and, flowing about two miles, it reaches the village of that name, turning two mills in its descent.

Strichen, or *Mormond* village, is very prettily situated on the left bank of the stream, the *Mormond* rising to the height of nearly six hundred feet immediately behind. The western slope of the hill stretches out into what may be called a spur, terminating in a level plain, upon which the village is built. The *Mormond* here forms a very fine object. On its south-western brow there is the figure of a horse cut out in the turf, occupying a space of nearly half an acre, and filled in with

¹ *Skel*, moorland; *moen*, moss. "Thorow this parish runs the river Eugie, eastward; the inhabitants there call it the Water of Strichen."—MACFARLANE'S *Geographical Collections*, M.S.

white quartz (the rock which forms the basis of the hill), known as the *White Horse of Mormond*.¹

Judging from the sayings and doings of "the Laird of Strichen," who founded the village and formed the White Horse, we conclude he must have been a man of sufficiently eccentric character.² He built the *Hunting Lodge*, now in ruins, which stands on the western brow of the Mormond. An epigraph, still legible on a stone in the building, is indicative, as every Aberdonian will understand, of the "stark love and kindness" with which he was wont to entertain his brother sportsmen in this moorland mansion:—

"In this Hunter's Lodge
ROB GIB commands.³
MDCCLXXIX."

Before Strichen was erected into a parish, the people

¹ In a clever review of this work, in the *Edinburgh Daily Express* of February 27, 1858, the writer asks—"Why have we no hint of that famous though rather mythical waterspout which burst on the south-west shoulder of Mormond Hill, tearing vast masses of moss from their native bed, and hurrying them to and down the North Ugie; so that, as a local poet has pithily expressed it—

'It took the peats to Peterhead;
The people there had muckle need?'"

On making inquiry as to the particulars of this event, I have learned, from a credible eyewitness, that the waterspout on Mormond occurred early in July 1789. It happened about five o'clock in the morning. The farmers of Techmuiry, Hatton, and Forrest, in their way to the Corbie Hill, near Kirkton of Philorth, for sea sand, found, on their return, the bridges swept away, and the brooks converted into raging torrents, which they were unable to cross. My informant, who was then a lad of fourteen, had the curiosity, along with multitudes far and near, to inspect the cavities in the hill, some of which were eighteen or twenty feet deep. Peats were cut, not only in the Haughs of Rora, but at Invergie, from immense solid masses of moss carried down by the torrent.

² See "Notes of Strichen and its Neighbourhood," in the *Banffshire Journal*, February 8, 1859.

³ The author is under great obligations to Alexander Cruickshank, Esq., Rose Street, Aberdeen, for much valuable information on the characteristic history and features of Buchan. He writes that, on making inquiry, he finds that Rob Gib was jester to Charles II.; and that, as is said, the King on one occasion asked,

had to cross the Mormond to the Church of Rathen, and the footpath, it is said, may still be traced. They had to carry their dead to the same place; and there is a cairn on which, we are told, they rested the coffin before climbing the steepest part of the hill. It is still called "the resting-cairn," and lies between Duncalzie and the Hunt-stone.

The *Town-house*, built in 1816, is the most prominent object in the village. At the north-east end of the building is a square embattled tower, surmounted by an octagonal lanthorn, also embattled, and a very elegant spire, with an embattled belt about half-height. The corners of the tower are surmounted by round flat-headed turrets. It is furnished with a clock and a very good bell. The *Parish Church* is plain, unpretending, and commodious. It was built in 1799, in place of the first parish church of Strichen erected under Bishop Patrick Forbes, about A.D. M.DC.XX., by Thomas Fraser of Strichen."¹ At the south-east corner of the village stands the *Free Church*, a building of some architectural merit.

"What serve you me for?" to which the jester replied, "I serve your Majesty for stark love and kindness." In the political changes which followed, the Aberdonians adopted the quaint words, Rob Gib, as the concluding toast of the day, by which they meant, *Loyal and true*; as much as to say, "We Jacobites are loyal and true, not for the sake of reward, but simply from affection and duty." This, doubtless, supplies the key to Strichen's enigmatical inscription.

¹ "Strichen was erected into a parish in 1627, and consists of thirty-eight ploughs—thirty-two of which were taken off from the parish of Rathen, and the other six (called 'the six ploughs of Saithley') from the parish of Fraserburgh."—"Mannour—Strechin, a court, the seat of Fraser of Strechin, descended of the Frasers of Lovat; the first of this family, Thomas, who lived under Queen Mary, having been the second son of Alexander, Lord Lovat." It has been conjectured that *Strichen* is a corruption of *Strath-Ugin*. The author of the *Old Statistical Account* tells us that *Strichen* means *Strath-ion*, John's Strath; and that the village was founded in 1764.—It is said that, in terms of the original charter, the houses were to be of uniform dimensions, and to have "two chimneys and a wooden lum," and that the person who had "the first reekin' lum" was to have a premium.

The *Episcopal Church*, erected a few years ago, is at the north-east of the village, a plain and somewhat meagre building, in the Gothic style. The parsonage is situated higher up the hill, overlooking the church and village. In a south-westerly direction, near the line of the railway, stands the *Roman Catholic Chapel* and Priest's house.

The village is of a triangular shape—the two principal streets meeting at the northern extremity. It has several inns, one of which, at the south-west corner, is very prettily situated on the bank of the stream, immediately above the bridge.

Strichen House is an elegant and substantial building, in the Grecian style of architecture—the front being relieved by a handsome portico, with fluted Doric columns. It was built by Lord Lovat, in 1821, from the designs of John Smith, architect. The grounds and policies were originally laid out by Mr. Gilpin, the eminent English landscape gardener, and have undergone considerable improvements since they came into the hands of the present proprietor. Among the trees within the policies, north-west of the house, are the remains of a Druidical circle. Between two upright stones lies a large boulder, said to have been a *rocking stone*; but whether or not, it is now at rest.

At a short distance west from the house, and in a sort of hollow, stands a roofless Roman Catholic Chapel, erected by the late Mrs. Fraser of Strichen, who was of the Balquhain family. The walls are in good preservation, but with the exception of a doorway and windows, with pointed arches, there is nothing to call for notice.

On the outskirts of the policies, are the foundations of what had been a gaol. It is said that its chief use was in connection with the ancient fairs held in the neighbourhood, when "it was in requisition as a lock-up for the riotous."

Strichen is noticeable for its bridges. Beginning with that furthest up the stream, at the northern extremity of the village, we find a plain bridge of modern construction, over which the road from New Pitsligo passes.

A few yards further down, an antique erection raises its huge hump-back over the stream; a third, also of ancient shape, stood at the southern extremity of the village; it has lately been rebuilt, and is now a fine graceful structure. There is still another at a short distance further down, built in 1777. To these, the railway has added three or four. One of these is a fine dry bridge over the public road which leads to the village; but the most imposing of all is that termed "the North Ugie Viaduct." It is upwards of 120 feet in length; crosses the stream skew-wise; rises full 30 feet above the bed of the river; and is supported by four stone piers. The *Railway Station* is on the south-eastern border of the village, near the market stance, opposite which is the *Parish School*, a handsome building.

The neighbourhood of this village is well wooded, especially about Strichen House, to the south-west. The greater part of the parish was the ancient possession of the Frasers of Strichen, now represented by Lord Lovat; but within the last few years, this fine old family estate has been sold by the noble lord to George Baird, Esq., of the famous Gartsherrie Iron-works. There is reason to expect that the residence of the present liberal proprietor will be of considerable advantage to the village and neighbourhood—many improvements being already in progress.¹

The valley immediately below the village is very beautiful; the stream, which now assumes the name of the Ugie, here tranquilly pursues its lazy course; occasional clumps of trees, a few neat-looking villas, the ground finely undulated—all these are seen to advantage in leaving the village by the turnpike road to Mintlaw. The course of the river lies through a more cultivated

¹ Around the place of Strichen there are a good many old trees. They drew a compliment from the late Dr. Johnson, who says, in his *Tour through Scotland*, that he had travelled "two hundred miles, and had only seen one tree older than himself; but at Strichen he saw trees at full growth, worthy of his notice."—*Old Statistical Account of Scotland*, vol. vii. p. 419.

district, by Auchrinie, Kindrocht, and Gavil. At the *Mill of Gavil*, about four miles below Strichen, there is a bridge by which the old road passes through Fetterangus from Old Deer to Lonmay; about half a mile farther down, the turnpike road from Mintlaw to Fraserburgh crosses the stream at a place called *Denhead*, Mintlaw being two miles southwards.

Following the course of the river as it creeps gently onwards by *Hythie*, the *Lint Mill*, and *Mill of Rora*, and at about half a mile below the last-mentioned place, we reach a mass of buildings in ruins at *Auchlee*. These, about a quarter of a century ago, were occupied by the Messrs. Kilgour as a cloth manufactory. The advantages of the situation for such a purpose are said to be great. The river was diverted from its course into the *Loch of Auchlee*, and formed a reservoir or mill-dam of many acres in extent, so that, in the driest seasons, the works were always plentifully supplied with water. In 1828, this establishment was unfortunately broken up, and the works suspended, the workmen dismissed, and the machinery and buildings disposed of. It has been said that the distance from a seaport prevented capitalists from taking advantage of this otherwise very eligible situation.

We now come upon the highly-cultivated farms of *Rora*; and if, in accompanying the course of the stream from its springs in the *Cookbog*¹ to its junction with the southern branch at *Rora*, we have met with nothing particularly grand, we have found at least that it leaves a grateful and pleasing impression upon the mind. We have surveyed nature in her wildest but not least becoming garb; we have seen the husbandman busy and rejoicing in his well-cultivated fields; and although we cannot claim for the northern branch the varied attractions of the southern stream, we may, nevertheless, without great violation to the poet's vision, affectionately point to where

¹ Probably *Cavoch-Bog*.

“ A silvery current flows
With uncontrol'd meanderings ;
Nor have these eyes by greener hills
Been soothed in all our wanderings.”

“ Fair scenes for childhood's opening bloom,
For sportive youth to stray in,
For manhood to enjoy his strength,
And age to wear away in !”

CHAPTER VIII.

FROM PETERHEAD TO BANFF BY THE HIGH-ROAD.

HAVING traced the Ugie to its two sources, taking in all that is worthy of note in our progress, let us now see whether the high-road may not guide us to something worthy of observation. Leaving Peterhead by the Kirktown, and pressing forward in a westerly direction, we come upon the Manse, built in the Elizabethan style, on the left, flanked by the low square tower of the old church, the burying-ground of which is still used by the inhabitants of the neighbourhood; and, on the same side, we pass some neat suburban villas. About three-quarters of a mile beyond the toll-bar, the road gradually ascends, till, about a mile from the town, we overlook the *Howe of Buchan* (John Brown, Esq.). A mile farther on, *Berryhill* (Mitchell), a large and commodious-looking house on the right, comes into view;¹ and soon after, on the same side, *Downiehills*, in the immediate vicinity of which are brick and tile works. At about three miles from the town, we cross a small glen, threaded by a narrow streamlet, dividing the parishes of Peterhead and Longside. The soil is here a stiff clay. Another mile, and we are at the old mansion-house of *Faichfield*, on the right, prettily situated among clumps of trees, and near the margin of a running brook. A little farther, and we come upon the house of *Monyruey* (Dr. Hay), and, near it, the entrance to the famous granite *Quarries of*

¹ The site of what is said to be a *Roman camp* may still be traced on Berryhill, about a quarter of a mile north-east of the house. In 1828 or 1829, a road-maker removed the stones, and, as far as possible, obliterated every vestige of it.

Cairngall. Some of the finest blocks in the kingdom have been taken from these quarries, which for many years were skilfully and extensively worked by the proprietor, Mr. Hutchison of Monyruy. They now belong to Mr. Hutchison of Cairngall, and are in the hands of Messrs. Macdonald, Field, & Co., who hold them on lease.¹

Near the sixth milestone, we pass the house of *Cairngall* (Hutchison). It stands on the right, on a fine lawn, well sheltered by thriving plantations. On the opposite side of the road, is the new *Episcopal Church*, dedicated to S. John—a noble edifice, and strictly correct in its ecclesiastical character—designed by William Hay, Esq. It consists of a nave, with north and south aisles, and a chancel. Between the nave and the chancel a central tower rises to the height of about ninety feet, the upper storey of which is pierced on each of its faces by a double lancet and quatrefoil, under a hood-moulding; it is finished with a pack-saddle roof, an old Scottish feature in ecclesiastical architecture. The great chancel window is a fine triplet, the centre light considerably higher than the others. The west gable is pierced by two remarkably fine lancets. The church is entered on the south side by a porch of good proportions, in the second bay from the west. The nave and aisles are divided by granite pillars, and form four fine bays. These support the clerestory, which is lighted with appropriate windows. The chancel arch is of the same stone, and very fine. The font, of Caen stone, stands near the entrance. The chancel is paved with encaustic tiles. In short, the internal arrangements, as well as the external features of this noble church, which is designed in the severest style of the thirteenth century, are such as to reflect the highest credit on the architect, and on those who have been chiefly instrumental in promoting its erection. The situation is good, being on a bank rising abruptly from the stream, and opposite the pretty village of Longside.

¹ See Appendix, EE.

There is an excellent parsonage-house immediately adjoining the church.¹

The *Village of Longside* belongs to the present century. Previous to 1801, the farm-house of Kirkton, which stood nearly opposite "the kirk style," and the "ale-house" of Sandhole, close to the north wall of the churchyard, were the only dwellings on the site of the village. In that year, Mr. Ferguson of Pitfour, the proprietor of the estate, cut off about 100 acres from the farm of Longside. These, with the "rigs of Kirkton," were laid off as feu crofts, and leases of fifty-seven years' duration were granted to those who chose to build. In the first quarter of the century the village increased rapidly; since that time, till very lately, under the encouraging auspices of Mr. Bruce, the present proprietor, it was all but stationary. It is built on an eminence sloping gently on all sides, and on the summit and centre of the hillock stand the old and new parish churches, nearly side by side. Of the former we have the following account in the *View of the Diocese, &c.*:—"Longside, called at first NEW PETER, was built about A.D. M.DC.XX., under Bishop Patrick Forbes, the parish being taken out of those of Peterhead and Crimond. It has a good clock and ten doors; also four silver chalices, gifted to it by Alexander Gallway, goldsmith in Aberdeen."² The old building is still standing, but, having become too small for the greatly increased

¹ After the ejection of the Episcopalians from the parish church, their first chapel was erected on the farm of Tiffery, and was burned down, by the King's troops, in 1748. The second chapel, or rather open court, where the congregation assembled, was at Linshart. This chapel was pulled down in 1800, when a third was erected on a knoll about a couple of hundred yards southwards from the village, which, in its turn, gave place, in 1854, to the present building, to the eastward of the village, on the estate of Cairngall.

² "For a considerable period, the presbytery appointed several of its members, with some elders of Peterhead, to 'travell with my Lord Merschell,' who was at that time chief proprietor in the district, to have 'ane new kyrk bouldit in the head of the parochie.' This was at last effected in A.D. 1619 or 1620, and the church was for some time termed 'the Ower Kirk of Peterugie.'"—See *New Statistical Account*.

population, it was superseded by the new church built in 1835. The *Lych-gate*, at the entrance of the church-yard, of which there are now but few examples in Scotland, is an object of considerable interest to the student in Ecclesiology.¹

Linshart, the house occupied for upwards of half a century by the Rev. John Skinner, the learned ecclesiastical historian, theologian, and poet, is still standing. It is a low thatched building, in the form of a half square, the kitchen being in the angle, the bedrooms in the north-east arm, and his own sitting-room in the south-west. *Linshart* is about half a mile southwards from the village, and it was here that his congregation assembled during the time of the persecution, when it was unlawful for more than five persons, beside the clergyman's own family, to meet within the house for religious worship. The people assembled in the area formed by the two wings outside the house, while he read the service from the window, alike through the summer's heat and the winter's cold. What is true in nature is more especially true in religion. For,

“As a child, when scaring sounds molest,
Clings close and closer to the mother's breast,
So the loud torrent and the whirlwind's roar,
But bind him to his native mountains more.”

Mr. Skinner was generally known by the *sobriquet* of TULLOCHGORUM, from the famous song of that name, of which he was the author.

In the *New Statistical Account*, the following modest record of the *New Church* occurs:—“A plain building for about a thousand sitters was founded in 1835, and opened for public worship on the 7th August, 1836.” It is commodious and well-proportioned, and has a steeple with a bell and clock. There are also two inns in the village, a post-office, a banking office, and several good shops.

¹ An “Act anent the erectioun of the Kirk of Longside,” of date 17th November, 1641, will be found in the “Acts of the Parliaments of Scotland,” vol. v., pp. 616, 617. See also the Spalding Club's *Antiquities for the Shires of Aberdeen and Banff*, vol. ii., pp. 444, 445.

About a hundred yards westward from the village, on an eminence to the left, stands the *Free Church*, an edifice in something of the Gothic style. It is surmounted by a slender spire, and, upon the whole, is a pretty enough object.

About half a mile from the village of Longside, the road crosses the South Ugie, and then skirts a narrow glen on the right, in which may be seen the buildings of the *Glen Ugie Distillery*, now fast falling into decay.¹

Mintlaw is reached at the end of eight miles from Peterhead, and two from Longside, and the road, passing through what may be termed the *Village Square*, near its northern extremity, is crossed by that of Aberdeen and Fraserburgh at right angles. The village, with the exception of a few houses near the square, is built along this latter road, and forms one very broad street, with small flower-gardens in front of the houses, and interspersed with trees. There are two inns, both in the vicinity of the square. *Mintlaw* has for many years been the seat of the principal *Post-Office* of the district.

On leaving *Mintlaw*, and passing the Railway Station

¹ The estate of Auchtidonald lies between this place and *Mintlaw*. It is now the property of Colonel Ferguson of Pitfour. In 1329, King Robert the Bruce granted a charter on it to Robert de Keith, Marischal of Scotland. By a charter recorded in the *Registrum Episcopatus Aberdonensis*, and "dated at his manor of the Forest of Kyntore," October 8, 1378, "William of Keith, Marischal of Scotland, gave six merks yearly, from the lands of Auchtidonald, to endow a chaplainry (called the chaplainry of Auchtidonald), in the choir of the Cathedral of S. Machar at Aberdeen, 'for the soul's health of his well beloved Clerk, Sir William of Calabre, Prebendary of Ellon and Canon of Aberdeen.'" This grant of six merks was confirmed by Pope Clement VII. in 1380, and by King Robert II. in 1385. By consent of Sir William of Calabre, the chantry was suppressed in 1392, and the six merks were bestowed on the Staller or Vicar Choral of the Prebendary of Ellon. From a decree of the Lords of Council, in 1493, directing Thomas Davidson in Auchtidonald, and Andrew Keith in Aden, to pay to Arthur Forbes of Keres, and the price of certain corn and oxen, taken from the land of Terwechty, we infer that, at that date, Auchtidonald was occupied by the said Thomas; and, from Mr. Alexander Hepburn's description of Longside in 1721, we learn that William Scott was the name of the laird of Auchtidonald, and at that time that his manor house was of *feal*!

on the right, we enter the extensive plantations of Aden and Pitfour. The North Lodge to Aden House, and the South Lodge to Pitfour House, are within half a mile of each other. Facing the latter, and on the right-hand side of the entrance, there is a monumental slab of granite to the memory of Pitt and Dundas, erected by their warm friend and supporter, the late Mr. Ferguson. From the gate of Pitfour, the road is sheltered on the north for upwards of a mile, by the plantations and park wall. The village of Deer lies on the left, on the opposite bank of the Ugie, and at the distance of half a mile. At this point of the road, the valley of Deer is seen to great advantage. At the eleventh milestone, we reach the ruins of the Abbey of Deer; but unfortunately they are screened from the view by the high wall of the orchard, a circumstance, however, the less to be regretted, since the late lamentable desecration of the Abbey Church.

The road, after passing the Abbey, takes a northerly direction, and, for about two miles, till we reach the woods and enclosures of Brucklaw, the country is less fertile. The Fraserburgh Branch of the Buchan and Formartine Railway is carried under the road, on the skirt of these plantations—the Station being within a few yards of the road, to the eastward. *Brucklaw Castle* stands on the left, at a short distance, the road passing through the plantations for upwards of a mile. At the northern extremity of these, the high-road is crossed by the commutation line from New Deer to Strichen—the distances of these two villages being respectively four and three miles from the point in question. Here again the district becomes poor. On the left hand a wide extent of moss and marsh stretches westward towards the moors of Fedderat; whilst nearer the village of New Pitsligo, the moss on the right extends for miles across the hollow which lies between the hills of *Ca'oc* and the *Mormond*.

After passing through this bleak region, we are agreeably surprised with the scene which suddenly breaks upon the view as we turn the brow of the hill. Lying

along the eastern slope of the hill of Turlundie, we see the village of *New Pitsligo* stretching out before us for upwards of a mile in two parallel streets, the houses and gardens being well sheltered and interspersed with clumps of trees. Much has been done by the late proprietor, Sir John S. Forbes, Bart., to heighten the natural effect of the situation of this populous village, and to promote the well-being of the people.

The village was founded by Sir Wm. Forbes, Bart., of Pitsligo, on the 12th day of Sept. 1787. It is composed of the high and low streets, the Peterhead and Banff Turnpike being carried through the former.

About the beginning of the present century, this village was one of the most wretched in the district; the houses mean and in a miserably dilapidated state, and the inhabitants poor, and almost to a man illicit distillers. The change which has taken place is wonderful, the houses being, with few exceptions, in excellent repair, the gardens neatly kept, and the villagers having all the appearance of comfort and independence.¹

The *Free Kirk* stands at the entrance of the village; but is a building of no particular note.

The *Parish Church*—till lately a Chapel of Ease to Tyrie, in which parish New Pitsligo is situated—is the most prominent object in the village, being built near the summit of the hill. A few years ago this church was thoroughly repaired, when it was converted into a style not very common in the Established Church of Scotland. It is lighted by triplet lancet windows, and is surmounted by highly-decorated crosses. It has a very beautiful belfry.

Things that are good in themselves may possibly admit of a mischievous exaggeration. The *rationale* of church

¹ One house in the Low Street has some claims on the notice of the antiquarian, as being fitted up with materials purchased when the House of Auchmedden was dismantled. Pannelled work, on which is a shield, bearing the arms of the Bairds, with the initials L. B., and date 1607, has been employed to form the front of a bed. A pair of door posts, fluted after the manner of the 15th century, may also be seen. A board, bearing a shield, with the family arms, and the initials G. B., but without date, serves as a mantel-piece.

building is perhaps open to this objection. But taken in the spirit of moderation, it certainly seems to adapt itself to human requirements. To illustrate our meaning. When there is nothing but bare whitewash in our places of worship for the eye to rest upon, it is vain to expect that the mind will remain equally blank, for this is ever in attendance on the outward faculties—especially that of *seeing*; and as *whitewash* is in no way suggestive, the mind will naturally seek to exercise itself on something else—most probably on subjects sufficiently trivial and unworthy. But, on the other hand, let the mind be guided by the eye to the external symbols of truth and holiness, and the senses naturally become subservient to the mind. For instance, take a tall, united, triplet-window. The question is, was the ancient adoption of this form of light a mere fancy—a conceit of the architect? Was it from an instinctive repugnancy to the formality of *even* numbers, that the builder selected it? Or was it the appropriate expression of a fundamental doctrine of Christianity—the figurative demonstration of a Trinity in Unity? The student of ecclesiastical architecture will tell you that it is the latter. And farther, place this window in the East—at once the source of light, natural and divine—and fill it with the tokens of man's salvation—the Cross, the Lamb, the Triangle—and you have a grand *objective* principle of faith and truth. Nor is this all, a *subjective* principle is likewise at work; for as all eyes are directed to the same point, so should all hearts be bound up in the same faith, even as they are in the same God. This hidden purpose of Christian architecture was boldly carried out in all our older churches, and while we acknowledge the beauty of these ancient forms wherever they occur, we may hope its adoption, in cases where this great æsthetic principle of church-building is, as yet, altogether ignored.¹

¹ The Church of Christ typifies the pilgrimage of the Christian through this world. The fabric speaks, or *ought* to speak, in this sense. Thus the entrance porch of the Church, as typified in the Jewish Temple, is where the neophyte takes his place, without the sanctuary, but within sight, as it were, of the glories within. From

These alterations were from the beautiful designs of John Henderson, Esq. of Edinburgh, and rank this church among the best specimens of Presbyterian church architecture in the district.

The other church in the village belongs to the *Scottish Episcopalians*. It stands in the High Street, and is beautifully situated on the margin of a wooded glen, and forms a conspicuous object from various points of view. It may be given as an instance of the advancing taste for ecclesiastical architecture, that this church—also from the designs of Mr. Henderson, but built about twenty years ago—is far inferior to the parish church. We are glad to hear that a more suitable edifice is in immediate contemplation, the funds and plans for which are provided.

The *Pitsligo Arms*, built by the late Sir William Forbes, is the principal inn, and is fitted up in sufficient style and comfort as to afford head-quarters for the family when in the neighbourhood.

There is a banking office in the village. A linen trade

this, on the strength of the faith that is in him, he is brought to the waters of baptism. The centre aisle is now his journey through the spiritual world, the glorious *East* being ever in his view, and his path, like that of the righteous, shining “more and more unto the perfect day;” till, complete in the ennobling principles of the Gospel, he attains to the “Holy of Holies,” and is there admitted into the glorious communion of the saints. Coleridge called the church “a petrified religion”—doctrines, that is to say, stereotyped in stone as an ever-speaking testimony to the truth :

“ Our life lies eastward : every day
Some little of that mystic way
By trembling feet is trod :
In thoughtful fast, and quiet feast,
Our thoughts go travelling to the East,
To our incarnate God.
Fresh from the font, our childhood’s prime
To life’s most oriental time.

Still doth it eastward turn in prayer,
And rear its saving altar there;
Still doth it eastward turn in creed,
While faith in awe each gracious deed
Of her dear Saviour’s love doth plead ;
Still doth it turn at every line
To the fair East— in sweet mute sign
That through our weary strife and pain
We crave our Eden back again.”

was formerly carried on to some extent in this place, but has in a great measure been superseded by lace-making, which gives employment to a considerable number of women. The granite quarries in the neighbourhood employ about a hundred men.

Leaving New Pitsligo, the road runs northward for about a mile beyond the village, where the turnpike from Fraserburgh to Banff joins it at a distance of ten miles from the former of these towns. It then bends westward, and passes through a cold bleak district, called the Cookbog, in the vicinity of which are the remains of a Druidical circle, known as *the Standing Stones of Auchnagorth*.¹ Peat-bog and uncultivated moorland are the principal features for two or three miles, when the tedium of this uninteresting part of the road is relieved for a time by the woods and enclosures around *Byth House* (Urquhart).² The road passes the lodge gate, opening to the house on the right. But Byth and its beauties are an oasis in the desert. We now travel in a more northerly direction for several miles, through a hilly, and, till lately, uncultivated part of the country, when we arrive at *Minonie*, where the soil and culture begin to improve. From Minonie to Macduff the district is uninteresting; but, from several points of the road, there is a magnificent view of the Moray Firth, including the distant peaks of the Caithness hills.

The road from Pitsligo to Macduff is sufficiently bleak and barren, but not without its wild natural “bits” and

¹ “A remarkable circle of stones, situated on the farm of Auchnagorth, on the estate of Byth, and on the extreme eastern boundary of the parish of King-Edward. It is on the summit of a ridge of moderate height, sloping to the N.N.E., and round whose base the turnpike road from Banff to Peterhead winds. The diameter of the circle is about 15 yards, and, when entire, had consisted of 12 upright stones, of which, however, only one remains standing in what appears to have been its original position. It is about 5½ feet high above ground, about 3 feet broad, and nearly 2 feet thick. It stands on the south side of the circle.”

² Byth House was built by Deacon Forbes of Byth in 1593. There is a motto over the door—*Velcum Friendis*—with his arms quartered with those of Udny,—his wife being Christian Udny, daughter of Udny of that ilk.—See Appendix, FF.

pretty undulations. It may be habit, or early association, or national prejudice, but we of Scotland seem to have a special liking for the wild, the uncouth, and the uncultivated. There is to us a peculiar charm in the moorland stone, with its covering of grey lichen—the bright patch of green moss—and the rough hillock, with its tufts of harebell and beds of purple heather. We cannot do without our cultivated fields and green pastures, but still the eye loves occasionally to rest on spots of which man has had neither the making nor the marring.

This road affords an easy access to some of the principal objects of interest in the district—the ruins of Kin-Edar, Wallace Tower, and Dundarg; the Tor of Troup, the castles of Craigston and Dalgaty; the old churches of Gamery and King-Edward; and the old red sandstone rocks on the shores of the Moray Firth.

Macduff, thirty-four miles from Peterhead, is a thriving seaport town, rapidly increasing in extent and commercial importance. The harbour is said to be more accessible and safer than that of Banff. The town stands on the steep slope of the hill of *Down*, a good deal exposed to the north and north-western blasts. It is healthy, and much frequented by sea-bathers during the summer.

It is in the parish of Gamery, and has a Chapel of Ease, being seven or eight miles from the parent church. The chapel of Macduff is a large building, erected on a commanding site on a hill above the town. Alexander, third Earl of Fife, who built the church, introduced an organ; but such an instrument in public worship being contrary to the usage of the Presbyterians, the church courts interposed, and it was forbidden. The Earl was obliged to yield the point, but insisted on the instrument being retained in the church. It was eventually given over to the Roman Catholics.

From Macduff the road winds round the foot of the hill, skirting the beach, and reaches the boundary of the district of Buchan at the *Bridge of Banff*, and commands a fine view of the bay, the river, the bridge, Duff House,

and the town of Banff, which lies gracefully at the base, and on the acclivity of the opposite hill.¹

¹ We learn from the *Old Statistical Account* that the former fine bridge was swept away by a violent flood in 1768. The present one, built by Government, is placed a little farther inland, and bears the date 1779. It is a handsome structure of seven arches, and about three hundred feet in length.

CHAPTER IX.

FROM PETERHEAD TO BANFF, BY THE COAST ROAD.

HAVING traversed the route from Peterhead to Banff by the high road, through Mintlaw, we shall now make our way to the same place by the old road along the coast.

Leaving Peterhead by Queen Street, we pass the *Jail* on the left, in the immediate vicinity of the town, half a mile beyond which stands the tower of the old windmill, now a mere landmark. In this vicinity are the remains of a wall and pavement, supposed to be the fragments of a cell or chapel belonging to the Abbey of Deer; and near it is the *Abbot's Well*. Some sculptured stones and grey slates have been dug up at this spot.

About a mile beyond this, the road abuts on the Ugie, which, at high tides, is here a considerable stream. Crossing the river by the old parliamentary bridge already mentioned, a little beyond the House of Balmuir (Walker), we enter the parish of S. Fergus. From the bridge there is a pretty view of Inverugie Castle on a rising ground skirted by the windings of the river; and, soon after, we obtain a striking view of Raven's Craig, which from this point presents a very imposing and venerable appearance. The road now stretches onwards, through the broad and highly-cultivated lands of S. Fergus, the general aspect of which is flat, though here and there relieved by gentle undulations.¹

Five miles from Peterhead, we come upon the *New Village of S. Fergus*, a rambling hamlet of no particular note; and, at about a quarter of a mile to the left, on an eminence, the *Kirk* and the *Old Village* are seen peering out from among clumps of trees. The church,

¹ See Appendix, GG.



Mrs. J. H. H. H.

INVERUGIE CASTLE
from under the Parliamentary Bridge

built in 1763, is a plain, substantial building, of about sixty feet by thirty. It has a belfry on the one gable, and a cone on the other. It is seated for about six hundred, and has been described as "one of the neatest country churches anywhere to be seen;" but, owing to some insecurity in the building, plans for a new one have been prepared.

The church, previous to 1616, stood in the old churchyard near the sea-shore, still used as the burial-ground of the parish, and about two miles eastward from the present edifice. Previous to this change of site, the parish was called Longley,¹ and, at a still more remote period, Inverugie. At the removal of the church, in 1616, the parish took the name of S. Fergus, its tutelar saint.²

The old churchyard is a retired and solitary spot, in the midst of "those pleasant and extensive downs called the Links of S. Fergus." One solitary cottage is all that is to be seen for miles round, and the only sound that breaks upon the ear is the dash of the waves on the neighbouring beach. The late eminent author of *The Minstrel* took a peculiar fancy to this quiet and secluded spot, and was known to have expressed a wish to have his last resting-place in the churchyard of S. Fergus. There are still to be seen fragments of the font, and some pieces of rude sculpture, which had belonged to the old church. Part of the south wall, to the height of several feet, still remains, but completely covered outside by the accumulated soil. The area of the church, which is still traceable, shows it to have been a long narrow building.³

The parish of S. Fergus, though locally situated in the county of Aberdeen, is, by a feudal peculiarity, reckoned to be in Banffshire, having, it is said, been

¹ The church of Longley was originally a dependent of the Abbey of Arbroath, and was made over by David, the Abbot, to Gilbert Keith of Inverugie in 1484.

² "Fergus, a bishop and confessor in the beginning of the sixth age, whose feast was kept on the 17th of November."—*View of the Diocese of Aberdeen.*

³ See Appendix, HH.

annexed, at a very early period, to the latter county, by an act of the Legislature, obtained through the influence of the Cheynes, the hereditary sheriffs of Banff, who were naturally desirous to have their family domains within their own jurisdiction.

Returning to the road, and at about seven miles from Peterhead, we arrive at the woods of *Ratray* (*Cumine*). The house stands on the extreme right, at about a mile distant from the toll-gate.

At this point, we come to a branch road to the right, leading to the coast, the line of which it follows till it reaches Fraserburgh. This we shall first traverse, and then return to the main road, both of which are replete with objects of interest.

This road sweeps through a kind of valley or hollow, with the woods of Ratray on the right: winding along which, past the lodge-gate of Ratray House, and turning in the direction of the coast-guard station at Ratray Head, we come upon an old chapel and churchyard still used for the purpose of sepulture. This ruin is in the parish of Crimond; and in the *View of the Diocese of Aberdeen* we have the following account of its origin:—" 'Tis said that a son of — Cumine, Earl of Buchan, was drowned accidentally in a well here—whereupon this chappell was founded for his soul."¹ In the *New Statistical Account* we have the description of it at some length:—"It is supposed to have been a private chapel

¹ "Between the years 1214 and 1233, William Cumine, Earl of Buchan, granted the lands and mill of Stratheyn and Kindrochet to Cospatrick Macmadethyn, for the payment of two stones of wax, at Whitsunday, yearly. This rent was afterwards given by the Earl of Buchan, in free alms for ever, to the chapel of the blessed Virgin Mary, in the town of Rettre in Buchan."—(See *Registrum Episcop. Aberdon.*, vol. i. pp. 14, 15). At a later period, the payment was changed into one in money. "In the year 1451, Master Richard of Forbes, the chamberlain of the crown-lands in Mar and Buchan, in accounting for the issues of the barony of Kynedward, then in the king's hands by the death of Alexander, Earl of Ross, makes deduction of six shillings, paid to the chaplain of Rettre from the lands of Strichen."—See *The Chamberlain Rolls*, vol. iii., p. 529. *Antiquities of the Shires of Aberdeen and Banff*, vol. ii., pp. 394, 395.

for the use of the Earl's family. The length within walls is forty-five feet; the breadth eighteen feet; the thickness of the walls three feet; and the depth of the gables still above ground, thirty-two feet. In the east end of the chapel are three arched windows; the largest, which is in the middle, is eleven feet high and two feet wide; the other two are each seven feet high and two feet wide. The walls are built of very small stones firmly cemented with lime."

The west gable seems to have had one window, but of what kind can no longer be seen. The entrance was in the south wall, towards the west end.

This ancient edifice might easily be restored, and at no great outlay. If only in memory of the departed lords of the soil, its guardians and defenders, and the founders of numerous churches and chapels erected to the honour of God, it would at once be a just and graceful tribute. We surely owe it, moreover, to those who come after us, and who may look back through the mists of centuries with as great an interest as we ourselves do, to perpetuate these venerable remains of a bygone age.¹

The walls of this churchyard had been allowed to fall into a state of complete disrepair, so that cattle had free access to the burying-ground, which had come to be accounted part of the neighbouring farm. A few years since, Alexander Davidson, Esq., Kandy, Ceylon, a native of the parish of Crimond, applied to the proprietor for permission to reinclose the churchyard, and put a gate on the entrance. He has also set apart a sum of money for keeping the same in repair in all time coming. Mr. Cumine at once acceded to the request, detached the churchyard from the farm, and restored it to its former use—as a free burial-ground. It is now enclosed and protected from farther desecration.

Plans have been kindly furnished by Mr. Hay, archi-

¹ It seems to be a question how far property once and for ever dedicated to God, and consecrated and given to Him, *can* be transferred from hand to hand, and become the property of the subject. The Crown, as the guardian of church lands, would seem to be the only rightful claimant.

tect, Edinburgh, for the restoration of this ruin, with a view to its being used as a mortuary chapel, and as a missionary station in connection with Lonmay, where occasional service, catechising, and lectures might be held, with great benefit to the members of the Episcopal Church in the neighbourhood—making it a nursery for the mother church. The plans are of great beauty, and the small estimated cost about £360.

Mr. Davidson, we understand, has lately executed a deed assigning a sum of money towards the restoration of this chapel, and also a sum for the education of children belonging to the parish—an example worthy of imitation, and deserving of all praise.

The Chapel of Rattray is one of the few remaining vestiges of a family which, in rude and semi-barbarous times, did so much for the defence and the religious advancement of the country. The bold fragments of nearly a dozen castles, and the mouldering ruins of the Abbey of Deer, tell of a family who richly deserve from posterity some better memorial than the crumbling relics of their former greatness.

Near this chapel formerly stood the Burgh of Rattray.¹ The origin of the erection of this hamlet into a royal burgh is singular: “There being a hot contention, under Queen Mary, between the Earl of Errol and Marischal, about the superiority of this little town of Rattray, the Queen, to prevent farther dispute, erected it into a royal borough; whence, at this day, there is no custom paid at its markets, nor do its inhabitants hold by the tenure of common tenants, but as feuars; the town having lost its honours and magistracy, and yet none but the king being properly superior of it.”—“Rattray had once a good harbour, which is now choaked with sand, and the town consists of but nine or ten houses, belonging to Haddo and Broadland.”²

Such is the account of this burgh a century and a quarter ago, and, with little alteration, it might be adopted as descriptive of its state at the present day.

¹ See Appendix, II.

² See *View of the Diocese*.

About a quarter of a mile north from the chapel, "at the east end of the *Loch of Strathbeg*, in a very pleasant situation, there is a small hill, of a circular form, whose top is exactly half a Scotch acre in extent, called *The Castle Hill*. It rises thirty-eight feet above a small plain on the north-east, but is only twelve or fourteen feet above the higher ground on the opposite side." The castle, which once occupied this spot, was one of the seats of the Comyns, Earls of Buchan.¹

Ancient coins are occasionally turned up by the plough or spade, near the site of the old Burgh of Rattray.

From *Rattray Head*, a dangerous reef of rocks runs out into the sea, on which numerous shipwrecks have taken place. In the following distich lies the mariner's safeguard :—

"Keep Mormound Hill a handspike high,
And Rattray Brigs you'll not come nigh."

It has already been mentioned that in the "Account of Buchan," supposed to have been written by the Lady Anne Drummond, Countess of Erroll, it is said that one of the most remarkable things in the district is "the multitude of selchs that come in at Strabegge:" "Strathbeg-water, in history called Rattray, from the little village at its mouth, has been taken notice of for its singu-

¹ "The famous Cummine, Earl of Buchan, had a seat here; but after his defeat at Inverury, by King Robert Bruce, this castle fell into ruins. By the blowing of the light sand in the neighbourhood, which happens during every gale of wind, it is now covered with a deep soil, and produces crops of grain and grass. In Fordoun's Chronicle, after mention of this defeat, it is narrated that 'Bruce pursued Cummine to Turriff, and afterwards destroyed, by fire, his whole earldom of Buchan;' which may, in some measure, account for the marks of fire frequently discernible on the large trees dug out of the moss."—*New Statistical Account*, p. 708. The existence of this castle has been disputed; but local tradition, and the popular designation of "The Castle Hill," are both favourable to the above statement.—"About sixty years ago (*i. e.* about 1734), Mr. Arbuthnot, then of Broadland, caused dig up an eminence at the south-east side of the Castle hill, where he found a great number of stones, supposed to belong to the kitchen of the Castle, as the workmen found large hearthstones, covered with ashes."—*Old Stat. Account*.

rarity in yielding no salmon ;¹ but this is no great matter of wonder, for the seals here being many, devour that fish, and the water itself is small till it come to near the sea, where, being choaked with sand, it overflows and stagnates. On this part of the coast is the best small cod, taken in great plenty, so that Rattray codlings are much sought after.”²

The Loch of Strathbeg is said to cover 550 Scotch acres—410 in the parish of Lonmay, and 140 in the parish of Crimond.³ It is believed that, till within the last thirty years, there was scarcely any apparent outlet of the water of this lake into the sea ; but there was a constant filtration going on, occasioning deep and dangerous quicksands. For some years past, a distinct watery line can be traced by the eye through the sandy beach, and to this means of escape is to be attributed the fact of the comparative diminution of the waters of Strathbeg. In the year 1817, the water was four feet higher than in 1840.⁴ In the close of the last century, an attempt was made by a Mr. Sellar to drain this loch, and large sums were expended in the attempt, but it proved a failure ; and it is still considered problematical, how far, even if successful, it would have repaid the outlay. The loch abounds with trout, both red and yellow, with perch, fresh-water flounders, and eels of immense size. An old chronicle of Lonmay, of 1722, speaking of the water of Strathbeg, says—“ which water produceth abundance of cockles, and also trouts and fleuks, but no salmon.”

We now enter the parish of Lonmay. The first object deserving of note is the *House of Crimonmogate* (Sir Alexander Bannerman, Bart.). It was built some time between the years 1830 and 1840, by the father of the present proprietor. It is an elegant and commodious mansion, of a classical style of architecture, and well sheltered by wood. It is unfortunately placed in a low situation, which greatly

¹ “ Fluvii ejus cum salmonibus abundant, Ratram amnem tamen id genus piscis non ingreditur.”—*Buchan. Hist.*, lib. 1. cap. xxvii.

² See *View of the Diocese of Aberdeen*.

³ *New Statistical Account*.

⁴ See Appendix, JJ.

circumscribes the view from the house. There are excellent gardens attached, and the grounds are laid out with much taste.¹

About two miles north-west of Crimonmogate, near the brow of a gentle acclivity, is the *House of Cairness* (Gordon), a noble and conspicuous object to the surrounding country. The building, from the designs of Playfair, was finished in 1799, and is said to have cost about £25,000. It is in the Grecian style of architecture. The porch is exceedingly chaste; the Ionic columns and cornices being of granite from the Cairngall quarries. The main structure is of greenstone, quarried on the estate. Since the death of General Gordon, this magnificent mansion has, till lately, rarely been occupied. The gardens are large, productive, and tastefully laid out. The house is remarkably well situated, and effectually sheltered from the north.

The *Parish Church* stands near the south-east corner of the Park of Cairness. It is a neat building, much in the style of the latter part of the last century.

Till the year 1608, the parish church, dedicated to S. Columba, the tutelary of the parish, was situated near the sea-shore, in the village of the same name. It was of small dimensions. In 1607, when King James VI. was making efforts for the restoration of a regular Episcopacy throughout his ancient kingdom of Scotland, the

¹ The surname of *Bannerman* is derived from the office of standard-bearer, which, from a very remote date, was hereditary in this family, having been one of the earliest assumed in Scotland. It is said, by Buchanan, to have existed in the reign of Malcolm Canmore, and that the first existing charter belonging to the family was granted by King David the Second, in the middle of the 14th century. It conferred on Donald de Bannerman the lands of "Clyntrys, Achronies, Waterton, and Waltown." The charter of confirmation in the estate of Elsick was also from King Robert, and about twenty years after the former. The Baronetcy was created in the time of Charles the Second. *Alexander* has been the prevailing name among the Baronets of Elsick. One of the family was among the "Equites Scuti" in the time of James II.; another was Sheriff of Aberdeen in the early part of the 16th century; and, two hundred years later, one of the family was Provost of Aberdeen.

manding a fine view of the ocean. On the north, bent-clad hillocks rise between it and the beach, the knoll itself sloping rapidly down on the east upon a broad level plain—a bluff headland terminating the view. The outside dimensions of the church had been 60 feet by 21; the thickness of the walls 27 inches. A considerable part of the west gable—pierced by a window 21 inches wide by 42 high—is still standing. Part of the north, and very small portions of the south walls remain; the east is quite gone. The churchyard continues to be used as a place of sepulture. It is impossible to speak in terms of reprobation sufficiently strong at the abominable desecrations visible about this ancient church. Had it been a house of Baal instead of a house of God, it could not have been treated with greater indignity.

About a mile and a half westward from S. Colm's, a small stream divides the parish of Lonmay from that of Rathen, and the village of Inverallochy from that of Cairnbulg. The former of these hamlets has a Chapel of Ease to Rathen, and, at about two miles' distance, there is a church belonging to the Non-Intrusionists.

Near these villages lie “the Cairnbulg Briggs”—a ridge of rocks stretching four or five hundred yards into the sea, and mostly covered at high water. About the middle of this dangerous ridge, there is a gap—or what the fishermen term a *hause*—through which, at stream tides, small vessels occasionally pass.

From hence we approach the *Castle of Inverallochy*, a noble and picturesque ruin, having at a distance more the appearance of an ecclesiastical fabric than a feudal fortress. It is, however, on nearer inspection, a bare and desolate ruin, its great bulk being its chief feature. It belonged to the powerful house of Comyn, and was probably built by one of that family. There is no date to the building, and no satisfactory account can be obtained of its origin and fortunes. It is said that, in the latter end of the last century, a stone was discovered in the vicinity, which had obviously been placed over the entrance to the castle. It bore the sculptured arms of the Comyns, with the following legend:—

“ I Jurdun Comyn, indwaller here,
 Gat this hous and lands for biggin' the Abey o' Deer.”

About two miles to the north-west we reach the bridge which crosses the water of Philorth, on the old road from Peterhead to Fraserburgh. About a quarter of a mile above the bridge, on the east bank of the stream, stands the *Old Castle of Cairnbulg* (Duthie). It is placed on a knoll, which has, at some former time, probably been surrounded by a moat, and is at the distance of about three quarters of a mile from the sea. The square tower at the west angle is nearly all that now remains of this once proud baronial stronghold. It has evidently been a structure of an imposing magnitude.

The lands of Cairnbulg, with the castle, formed part of the extensive dominions of the Comyns, and were, with the other estates of that family, confiscated to the Crown in 1306. King Robert the Bruce, however, with a generosity not always the accompaniment of success, made a grant of half the territories of the proscribed Earl, to John, son of the Earl of Ross, who had married Margaret, the niece of Comyn.¹ Having no family, Ross disposed these lands, by charter, in 1316, dated at Inverness, to his brother Hugh, Earl of Ross; and failing him, to Hugh, his second son; and after him, to Walter Leslie, who had married the eldest daughter. They were severally designated *of Philorth*, until the year 1375, when that barony, including Cairnbulg, came into the possession of Sir Alexander Fraser of Cowie, by his marriage with the youngest daughter and coheirss of the Earl, and the sister of Euphemia, Countess of Ross. By this marriage Sir Alexander acquired the valuable estates of Philorth, Pitsligo, Aberdour, and others, in the counties of Aberdeen and Banff. The Frasers, for two centuries, seem to have made Cairnbulg their principal residence; but whether the most

¹ Crawford, in his *Lives and Characters of the Officers of the State in Scotland*, says that Margaret was the daughter of the Earl of Buchan. It is doubtful whether *John*, the last Earl of the name, left any issue. Some think that Margaret was the daughter of his brother Alexander.

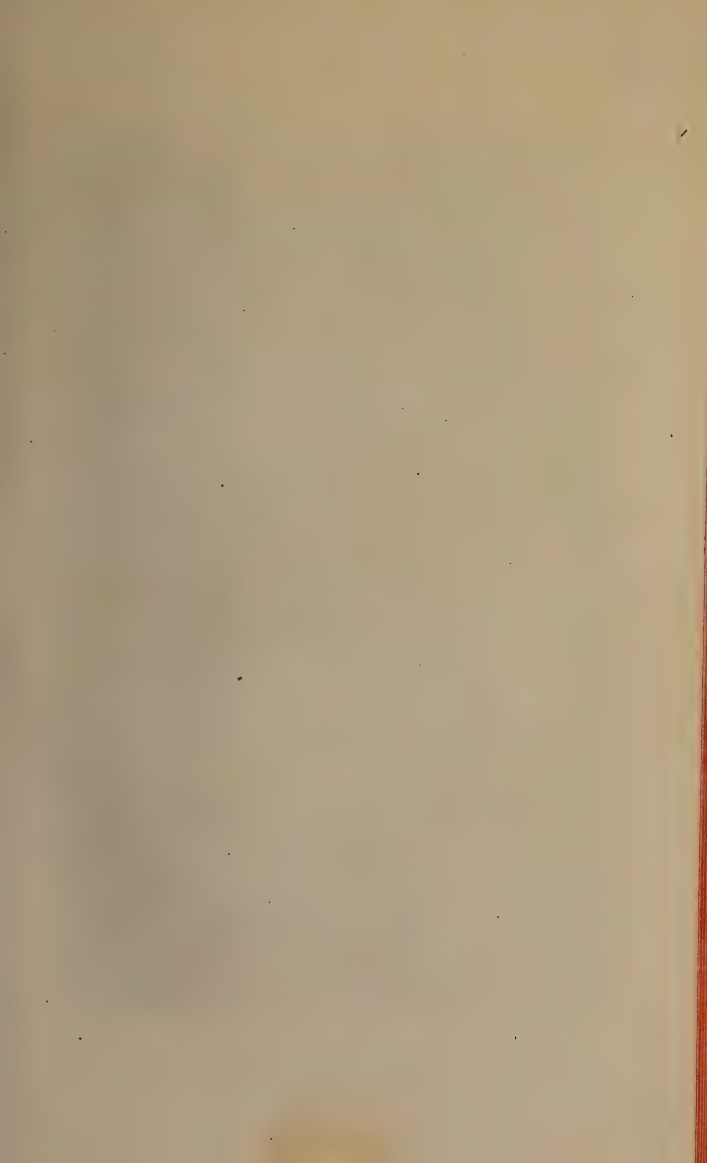
ancient part of the castle—the Square Tower—was erected by the Comyns, the Rosses, or the Frasers, cannot now be determined. The other portions were built about the year 1545, by Sir Alexander Fraser, the eleventh laird of that family, whose grandson and successor, in 1619, sold the castle and lands of Cairnbulg to Andrew Fraser of Stonywood, father of the first Lord Fraser of Muchalls. It would appear that he who thus disposed of the estates had succeeded to them on the death of his grandfather, which took place on the 12th of April, 1569. In the following year (1570), he erected the castle at Kinnaird's Head, where he resided till his death, in 1623.¹

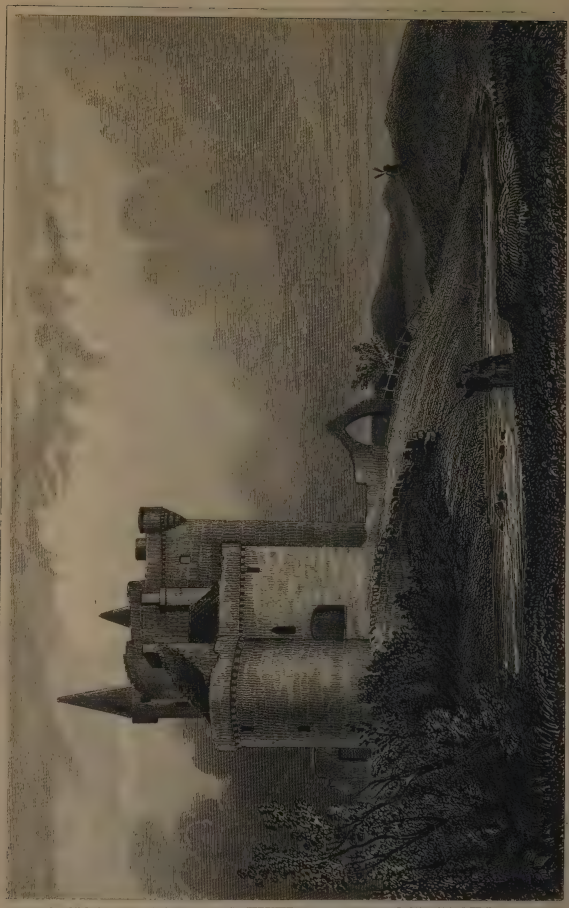
¹ *Castles of Aberdeenshire.* By Sir Andrew Leith Hay. There is some discrepancy between the statement in the text, in which I have followed Sir Andrew Leith Hay, and the following, gathered from Lord Stair's *Decisions of the Supreme Court*, vol. i., pp. 169, &c. : —“Laird Philorth *contra* Lord Fraser, Feb. 4, 1663.” “Sir Alexander Fraser of Philorth, being in distress for debt, disposed of his Barony of Cairnbulg to Robert Fraser of Doors. . . . In the alienation there is a clause conceived to this effect, that it shall not be leisom to the said Sir Robert Fraser of Doors to alienat the lands during the lifetime of the said Sir Alexander Fraser; and, if the said Robert Fraser did in the contrary, he obliged him to pay to the said Sir Alexander the sum of 10,000 pounds (£833, 6s. 8d. sterling), for dampnage and interest *ex pacto convento*; and if the said Robert should have ado to sell the saids lands after the death of the said Sir Alexander, he obliged him to make offer thereto to the heirs and assigneys of the said Sir Alexander, or any person he pleased nominat of the name of Fraser, for 38,000 pounds (£3166, 13s. 4d. sterling). The said Robert Fraser of Doors disposed the said lands to *Stanywood* during the life of Sir Alexander Fraser. Sir Alexander assigned the contract and the foresaid clause to *this* Philorth, whereupon he raised improbation and reduction of the disposition granted by Doors to *Stanywood*, the Lord Fraser's grandfather, &c.

“It was answered for Lord Fraser, to the first member of the reasons, *non relevat*, &c. 2dly, It is not *reale pactum*, albeit it were in the charter or sasine, &c., because Doors was not simply obliged not to alienat during Sir Alexander's life, but if he did, to pay ten thousand pound for dampnage and interest, *ex pacto convento*, &c. Whereby it was in Doors' option whether to forbear to sell, or to pay the ten thousand pound if he did sell, &c.

“*The Lords found the defence relevant.*”

From the same volume of *Decisions*, pp. 128-9 and 133-4, we





Mr. J. B. Fran del.

J. Cellaby sculp.

CASTLE OF CAIRNBULG

Spalding, in his *History of the Troubles in Scotland in 1644*, mentions the Castle of Cairnbulg twice; and, in both instances, in connection with its then proprietor, the Lord Fraser of Muchalls; a strenuous supporter of the Solemn League and Covenant.¹ In the year 1703, Charles, the last Lord Fraser, sold the castle and estate to Colonel John Buchan; and, in 1739, it came, by purchase, into the possession of Alexander Aberdein, Esq., whose son, in 1775, disposed of it to George, third Earl of Aberdeen, who, at his death, in 1801, bequeathed it to the late proprietor, John Gordon, Esq., of Cairnbulg.

There is a remarkably fine fascia under the parapet of the tower; and another rather singular feature, is a hole piercing the lintel of the principal entrance, and running up through the heart of the wall to a chamber above. The purpose for which this was intended must be, in a great measure, conjectural. It may have been to telegraph information to or from above; or it may have been to defend the door from the assaults of the besieger.

It is to be regretted that the restoration of this fine gacher that Forbes of Pitsligo and Fraser of Lovat had a share in the transactions between Philorth and Durris. It would appear that *Pitsligo* had, in the first place, advanced money to *Philorth* on his estates of Inverallochy and Invernorth, "apprysing" the said estates, and that he and Lovat afterwards jointly disposed them to Doors for 20,000merks (£1,111; 2s. 2½d. sterling), probably in the name and with the consent of Sir Alexander Fraser, and under the conditions above specified.

It appears elsewhere, from the same writer, that the whole of Sir Alexander Fraser's estate had been appraised by Forbes of Pitsligo, and that Lovat afterwards acquired right to this appraising; and that, along with Sir Alexander Fraser, who appears to have joined with him in the transaction, in 1613, conveyed the lands of Cairnbulg and Invernorth to Robert Fraser of Doors; the former for £38,000 Scots, and the latter for 20,000 merks, which was far within the avail (*i.e.* the real value) of the lands; and the lands of Inverallochie to Lovat's own son for 54,000 merks, which sums seem to have satisfied the debt for which the appraising was made, and relieved Sir Alexander Fraser of his difficulties. Robert Fraser of Doors, in 1619, with the concurrence of Sir Alexander Fraser, again conveyed the lands of Cairnbulg and Invernorth to Andrew Fraser of Stonywood, father of the *first* Lord Fraser of Muchalls. *Philorth* seems to have obtained but scrimp justice.

¹ See Appendix, KK.

baronial residence had become impracticable before it came into the possession of its late proprietor, otherwise we might have hoped to see it once more in much of its pristine stateliness and beauty.

We can hardly imagine a more animated scene or finer view than that which a walk round the battlemented Tower of Cairnbulg Castle affords. At a certain season of the year hundreds of herring-boats may be seen shooting out from the harbour of Fraserburgh; an occasional steamer with its long line of level smoke, ploughing its way down the Moray Firth; numerous vessels scattered over the bosom of the ocean—their sails, here and there, bright with the rays of the sun, or elsewhere deep in shadow; the gracefully-curved sea-beach; the Water of Philorth creeping under the walls of the castle; the broad level links hemmed in by a barrier of sand-hillocks, stretching away for a couple of miles, with Fraserburgh at the far extremity. Philorth House, towards the left, surrounded by massive woods; the broad rich valley extending to the parish church, and shut in by the Mormond, are among the varied and interesting features of this panorama.

Crossing the water by a coble, a little below the castle, we find ourselves landed on the Links of Philorth, which show few signs of life, except the larks above us, and the rabbits around us, unless it be an occasional herd of cattle cropping the short grass or basking in the sun. On the margin of these links is the burying-ground of the old parish church already mentioned. “The Old Church of Philorth,” says the *View of the Diocese of Aberdeen*, “stood among the sands; it was dedicated to S. Medan, a bishop in great favour with king Conran, about A.D. D.III. His feast was kept on the 14th of November.”¹

We are now at Fraserburgh; but before entering the town, we must take up the broken thread of our journey, as far back as at the toll-bar of Rattray.

About a mile beyond this point, and close by the road,

¹ See Appendix, I.L.

is the parish church of Crimond.¹ The old church stood a little to the north. Of this more ancient structure, the old *Statistical Account* informs us that “the church was built in 1576; at least this date is above one of the doors. It is probable, however, that it had only been repaired that year, as there is still a font-stone in the east end.” This “font-stone” was probably the *Piscina*—a font in the *east end* of a church would have been an anomaly at any time antecedent to this period.²

The present church, built in 1812, is superior in architectural design to most parish churches in the district. It has a spire in the style of Sir Christopher Wren, a bell, and clock. It may be described as a mixture of the Italian and Gothic; and, standing on the lower edge of an extensive plain, it forms, for many miles to the interior, a striking and imposing feature in the landscape.

Crimond belonged in former times to the Earl of Erroll, who received it by charter in 1459 from James II. About two hundred years subsequently, it was purchased by Alexander Cumming, factor on the estates, from whose son it was again purchased by the Irvines of Artamford. It then passed into the hands of Forbes of Crimond, and has lately become the property of Sir Alexander Bannerman of Crimonmogate.

Logie,³ sometimes called *Logie-Crimond*, is also now the property of Sir Alexander. It was formerly the seat of Gordon of Logie. It lies southwards from the church,

¹ Crimond, said to be derived from two Gaelic words, *Creich Mont*, or *Criech Moan*, the Cattle Mount, or Cattle Moss. It is said that *Criech* also signifies *division* or *boundary*—*dividing ground*.

² “The Church of Crechtmont was erected into a prebend of Saint Machar, at Aberdeen, by Bishop Richard Poiton, in the year 1242. In the year 1437, the Prebendary of Crethmont was required to find a deacon to serve as his vicar in the cathedral. In the year 1505, John Cardno is collated to the vicary of Crechtmont, erected by Mr. Gawin Dunbar, and vacant by the death of Sir John Sauchak.”—*Registrum Episcopatus Aberd.*

³ *Logie* is said to be a Gaelic word signifying the lower part of a hollow glen or valley. The name is also applied to the bottom of a kiln; and, connected with Druidical circles, it is *the place of utterance*.

and is interesting as the scene of the beautiful and pathetic Jacobite ballad—

“O, Logie o’ Buchan.”

“The *hero* of that song,” says the Rev. George Cruden, “was a gardener at Logie-in-Crimond, about the middle of the last century; the heroine, a good-looking little woman, whom I have often seen in my early years, then married to a respectable farmer; and its author said to be Mr. George Halket, a poetical genius, who taught a school in that neighbourhood, and whose rise in life was probably prevented by his Jacobitical principles. He is reputed to have written, ‘Whirry Whigs awa’, man,’ and other popular songs that greatly aided the Pretender’s cause in Scotland.”¹

On the north-east side of the estate of Logie are the remains of another well-defined Druidical circle, in a high state of preservation. These monumental remains of a remote age will amply repay a careful investigation, as offering a fair specimen of those heathen temples whose dark and superstitious rites have so completely vanished before the light of Christianity.

This parish is the reputed scene of a tragic event, also celebrated in the ballads of Scotland. We read, in the *New Statistical Account*, that “near the mill of Haddo, at a spot called the *Battle Fauld*, tradition points out the grave of Sir James the Rose, who was slain in mortal combat by Sir John the Græme, when contending for the hand of Lord Buchan’s daughter.”² The scene of this tragedy has been erroneously assigned, as we have already stated in a former part of this volume, to the Ugie; and a willow “on the bank beside the burn,” near the ruins of the Abbey of Deer, is pointed out as the spot where—

¹ See *New Stat. Account*—“Logie-Buchan.”

² *New Statistical Account*.—The beautiful ballad by Michael Bruce, entitled “Sir James the Rose,” enters into the details of this tragic love story. An older ballad—“The Young Heir of Baleichan”—is apparently founded on the same event. Both, doubtless, are partly apocryphal, and partly founded on fact.

“Beneath a bush he laid him down,
And wrapp'd him in his plaid;
While, trembling for her lover's fate,
At distance stood the maid.”

The result of this sanguinary contest was, that the rivals mutually inflicted a mortal wound, and that the “fair Matilda” determined not to survive the Rose.

The circumstances of her death are variously told. One account states that she fell upon her lover's sword.

“She lean'd the hilt against the ground,
And bared her snowy breast;
Then fell upon her lover's face,
And sank to endless rest!”

Another, that she wandered away from her home, and was never more heard of.

“Then up she rose, and forth she goes,
And, in that hour o' tein,¹
She wander'd to the dowie² glen,
And never mair was seen.”

It may be mentioned here that Bilbo, in this parish, was the birthplace of *John Farquhar*, afterwards so well known as “the rich Farquhar of Fonthill.” The author of the *Statistical Account* claims for Crimond the honour of having given birth also to *Arthur Johnstone*, the famous Latin poet of the sixteenth century, and the rival of Buchanan. But Keith-hall, on evidence which can hardly be set aside, lays claim to this celebrity. The poet himself, in speaking of

“*Inneruria*,
Urbs dilecta mihi, te mollibus alluit undis
Urius, antiquum nomen, et inde trahis
Te quoque DONA rigat, cristallo purior, illum
Mox Gariochæis Urius auget aquis,”

says soon after,—

“Est cunis proxima terra meis,
Te prope vitales puer hausit luminis auras,
Te prope jam canis obsitus opto mori.”

The site of the old chapel of Kininmont, on the south

¹ Excessive grief.

² Dreary.

border of the parish of Lonmay, at no great distance from Logie, may still be pointed out. In a "Description of the parish of Lonmay, A.D. M.DCC.XXII.," among Macfarlane's *Geographical MS. Collections*, this chapel is mentioned: "Half a mile to the east of Kininmonth, ther is the remains of an old chappell and a burial-place, though now in desuetude. The king's high way goeth from Inveralochie, south by the church to the calsay of Kininmonth, being thorough a moss, one mile to the west of the house of Kininmonth: near to which causay, on the north side, ther's the Loch of Kininmunth, which will be two miles in circumference, but produceth no kind of fish." Some years ago, a finely-cast bronze vessel, in good preservation, was dug up from the moss in the neighbourhood of this chapel, and is now in the possession of the proprietor, James Russell, Esq. of Aden.

About the year 1838, a Chapel of Ease was built on the estate of Kininmonth, about a couple of miles west of the house of that name.

Turning northwards by this "king's high way," we pass *Blair-Mormond* (Sheriffs Lumsden) on the left, in a clump of wood; and soon after *Craigellie* (Shand), an excellent family residence, well planted in with young wood. A little way beyond this, we reach the line which divides the parish of Lonmay from that of Rathen. In the *New Statistical Account*, it is recorded, that "on the boundary of this parish with that of Lonmay, there is a well, called the *Rood Well*; but regarding it there is no particular tradition." It is said that the well was about 300 yards in a southerly direction from the north porter-lodge of Cairness, in a plantation of stunted firs, which were rooted out and the land ploughed up about 1850.

The Church of *Rathen* is dedicated to S. Ethernan, Bishop of Aberdeen, whose feast was kept on the second day of December.¹ It is one of the oldest in the county,

¹ "S. Eddran lived towards the end of the sixth century. He was bred to religion from his childhood, but, being grown up, went over to Ireland for his farther improvement among the clergy, who were then famous there. By them he was made a bishop, and,

and is said to have been given by Marjory, Countess of Buchan, to the monks of Arbroath; and that in 1328, the benefice was gifted by Robert the Bruce to the College and Canons of S. Machar—the incumbent being the stipendiary of the Dean and Chapter till the period of the Reformation. The church, though old, and inadequate, as is said, to the population, is far more picturesque than many a modern building of greater pretensions. It consists of a nave and aisle. Upon the belfry, there is the date 1782, and the initials L. A. S. (Lord Abernethy and Saltoun), and the bell bears the same inscription, “Peter Lansen, 1643.” The aisle, which bears date 1646, contains a recess or aumbry, in the east wall: also two shields—one of which bears quarterly, three cinquefoils, and three antique crowns, with the initials, S. F.; E. M.; the other has a chevron between three crosses. A new church is about to be erected, “in the Gothic style, with a spire.”

It was here that George Halket, the author of “Logie o’ Buchan,” exercised his influence as a poet and political partisan. He was a zealous agent in stirring up the people to oppose the introduction of the Presbyterian religion into the parish.

Near the church, and scarcely a mile asunder, are two mounds, apparently artificial; the one is called *Trefor* hill, and the other *S. Oyne’s* hill. They are nearly circular, and level on the summit, where they measure about thirty yards in diameter.

The *Trefor* hill, S.E. of the church, appears to have

returning into Scotland, took into his company certain priests and deacons, whom he had before instructed, and with whom he travelled over the country, as a pilgrim, labouring indefatigably for the salvation of souls. Wheresoever he came, he visited the sick (and, it is said, often cured them), and baptised and confirmed where there was need. He also consecrated several churches, and particularly Rethin, which was afterward dedicated to his own memory; and, in that parish there is a den, said to have been his hermitage, and to this day called *St. Eddren’s Slack*.”*—See *View of the Diocese of Aberdeen*, p. 133.

* On the east side of the Mormond.

been fortified at some period, traces of walls and trenches, of earth and stone, being still visible. It has been suggested that this mound may have been partly formed by the eddying of the water of Philorth when the river filled the adjacent plain much more completely than now, and that the mound thus formed may have been used as a fort or *rath*. “If this conjecture be correct,” says the writer, “possibly this place may have given the name to the district—*Rath-aan*, or *Rath-aven*—‘the river fort.’”

Of S. Oyne, or S. Eyen, little is known. A parish in the Garioch bears this name; but originally called Unyn.

South-west from the church, and two miles distant, there is a Druidical circle on the estate of Cortes, from which that property is said to derive its name—*Cortes*, in Gaelic, signifying a circle. On this estate stands *Mormond House*, an excellent family mansion, built by the late John Gordon, Esq. of Cairnbulg, but now the property of William Cordiner, to whom the estate, burdened with certain legacies, was left by Miss Strachan. With great natural capabilities, *Mormond House* has received every accession that the hand of taste could devise, to render it a delightful residence. Lake, lawn, and woodland, shady glens and sunny slopes, alternate upon the eye with an everpleasing variety.

About a mile westward from the kirk of Rathen is the old mansion-house of *Auchiries*, standing on the south bank of the *Burn of Camculter*, a tributary of the Water of Philorth, into which it runs about half a mile east from the house. Near the confluence is a limestone quarry. The grounds in the neighbourhood are wild, but not very picturesque. *Auchiries* belonged to the Earls Marischal. Patrick Ogilvie of Hallyeards, a cadet of the noble house of Findlater, purchased the lands of *Auchiries* and *Cortes* from William Earl Marischal about 1701-2. These estates remained in the possession of the Ogilvies for about a century. In 1806 or 1807 they were sold—*Auchiries* to Charles Gordon, Esq., and *Cortes* to John Gordon, Esq. of Cairnbulg; and in 1816 or 1817 Mr Gordon sold *Auchiries* to J. C. Hunter, Esq. of Tillery, in whose possession it still remains.

This old mansion, now fast falling into ruin, was the scene of a singular episode in the life of the last Lord Pitsligo.—“ In March 1756, and of course long after all apprehension of a search had ceased, information having been given to the then commanding officer at Frasersburgh, that Lord Pitsligo was at that moment in the house of Auchiries, it was acted upon with so much promptness and secrecy that the search must have proved successful, but for a very singular occurrence. Mrs. Sophia Donaldson, a lady who lived much with the family, repeatedly dreamt on that particular night, that the house was surrounded by soldiers. Her mind became so haunted with the idea, that she got out of bed, and was walking through the room, in hopes of giving a different current to her thoughts before she lay down again; when day beginning to dawn, she accidentally looked out at the window as she passed it in traversing the room, and was astonished at actually observing the figures of soldiers among some trees near the house. So completely had all idea of a search been by that time laid asleep, that she supposed they had come to steal poultry—Jacobite poultry-yards affording a safe object of pillage for the English soldiers in those days. Under this impression, Mrs. Sophia was proceeding to rouse the servants, when her sister, having awaked, and inquiring what was the matter, and being told of soldiers near the house, exclaimed, in great alarm, that she feared they wanted something more than hens. She begged Mrs. Sophia to look out at a window on the other side of the house, when not only soldiers were seen in that direction, but also an officer giving instructions by signals, and frequently putting his fingers on his lips, as if enjoining silence. There was now no time to be lost in rousing the family, and all haste that could be made was scarcely sufficient to hurry the venerable man from his bed, into a small recess behind the wainscot of an adjoining room, which was concealed by a bed, in which a lady, Miss Gordon of Towie, who was there on a visit, lay, before the soldiers obtained admission. A most minute search took place. The room, in which Lord

Pitsligo was concealed, did not escape. Miss Gordon's bed was carefully examined, and she was obliged to suffer the rude scrutiny of one of the party, by feeling her chin, to ascertain that it was not a man in a lady's night-dress. Before the soldiers had finished their examination in this room, the confinement and anxiety increased Lord Pitsligo's asthma so much, and his breathing became so loud, that it obliged Miss Gordon, lying in bed, to counterfeit and continue a violent coughing, in order to prevent the high breathing behind the wainscot from being heard. It may easily be conceived what agony she would suffer, lest, by overdoing her part, she should increase suspicion and lead to a discovery. The *ruse* was fortunately successful. On the search through the house being given over, Lord Pitsligo was hastily taken from his confined situation, and again replaced in bed; and, as soon as he was able to speak, his accustomed kindness of heart made him say to his servant, 'James, go and see that these poor fellows get some breakfast and a drink of warm ale, for this is a cold morning; they are only doing their duty, and cannot bear me any ill will.' When the family were felicitating each other on his escape, he pleasantly observed: 'A poor prize, had they obtained it—an old, dying man!' That the friends who lived in the house—the hourly witnesses of his virtues, and the objects of his regard; who saw him escape all the dangers that surrounded him—should reckon him the peculiar care of Providence, is not to be wondered at; and that the dream which was so opportune, as the means of preventing his apprehension, and probably of saving his life, was supposed, by some of them at least, to be a special interposition of Heaven's protecting shield against his enemies, need not excite surprise. This was accordingly the belief of more than one to their dying hour."¹

In a north-westerly direction from Auchiries, and rather more than a mile distant, is the mansion-house

¹ *Biographical Sketch of Alexander, Lord Pitsligo.* By Lord Medwyn.

of *Memsie*. According to the author of the *View of the Diocese of Aberdeen*, Memsie was, at the time he wrote, "the seat of Fraser of Memsie, one of the immediate cadets of Philorth, and of three hundred years' standing." Judging from the style, the present house must have been built about the middle of the last century. The wainscoting and other peculiarities are interesting, as specimens of the style of that period.

CAIRNS OF MEMSIE.—The Cairn-moor of Memsie lies north-east from the house. In a "Description of the Parish of Rathen, by Auchiries, A.D. M.DCC.XXIII.," among Macfarlane's *MS. Geographical Collections*, is the following account:—"North from Memsie is a large muir, named the Carn-muir, from three very great cairns of stones, half a mile north-east from Memsie; they are about a hundred yards distant from one another. Each is near a hundred yards of circumference at the basis, and about forty feet perpendicular height. There are many little carns in this muir, which seem to be the burial-places of common soldiers slain there, as the great carns appear to be monuments raisit upon the chiefs that have there fallen. There is no probable tradition about these carns, nor history that I know of that mentions them; but I shall tell you my conjecture, and the reason for it. Some years ago I read, either in Hector Boethius or Dr. Abercromby's *Scots Worthies* (I have forgot which), that the Danes, landing upon the Buchan coast, and being by the Scots defeat at Cruden, the remains of their army, instead of taking ship again, endeavoured to join a colony of their countrymen who were settled in Murray. Now it is probable their march would be this way, because, in their distress, they would not adventure to go far from the coast, where they might expect some relief from their ships." ¹

¹ This conjecture of Auchiries is not borne out, at least by Abercrombie, who represents the battle of *Gamery* to have occurred when the Danes, after their defeat at Aberlemno, were making their way to their friends in Moray. This was some years *before* the battle of Cruden. Their fleet being detained in the Firth by stress of

Only one of these cairns now remains. Mr. Cock, in the *New Statistical Account*, says: "It is composed of small round stones, is about sixty feet in diameter at the base, and about fifteen or sixteen feet high. In the foundation of one of the former cairns, there was discovered an urn of a curious shape, containing calcined bones; there were also found several human skulls, and a short sword with an iron handle. The foundation of one of these cairns exhibits a large mass of vitrified matter, resembling what is found in vitrified forts." Mr. Cock adds: "On a rising ground east of the church, there have been found, at various times, urns of different sizes. In one of these a large boar's tusk was discovered."

There appears to be a great discrepancy between these two statements; but this doubtless arises from the gradual diminution in the size of the cairns—about a hundred and twenty years having intervened between the two accounts. With the exception of the trifling remains of this one magnificent specimen of these cairns, of which we have given the dimensions above, it is much to be regretted that all these rude records of a past age have been heedlessly or wilfully removed for the building of dykes and suchlike sordid purposes.

Returning by the Cairnmuir road to the turnpike, on our way to Fraserburgh, we pass the south lodge of Philorth House. The approach from this lodge extends for nearly two miles, winding through thick plantations, the park wall continuing to skirt the road for more than one mile, till it reaches the north-west entrance.

Philorth House is in no way architecturally remarkable. The building is irregular and of various dates. Part of it is said to be very ancient; but after several efforts to obtain information respecting it, we are compelled to pass it over with this slight notice, that "1666" is incised on one of the walls between two towers. It is possible that

weather, and pressed by want of provisions, five hundred of the bravest of them ventured to land on the coast, near Gamery, when they were attacked by Mernane, Thane of Buchan, and, after a desperate resistance, put to the sword to a man.

these figures indicate the date of this particular part of the building.

During the spring of 1858, the house underwent repairs to a very considerable extent, and in good taste, under the superintendence of Lord Saltoun's commissioner, Mr. Chalmers. The buildings occupy two sides of a square—the principal entrance being at the inner angle. With its corbie gables—round turrets—dormer windows—winding passages—numerous apartments—fair-sized dining and drawing-rooms, the walls of which are decorated with some fine old pictures—Philorth House gives the idea of some old monastic institution, with its corridors creeping closely under the roof, and its frequently-recurring chambers, characteristic of those religious retreats.

In the lawn and grounds are some remarkably fine old trees, in good keeping with the house.

From the north-west entrance to Philorth, the distance to Fraserburgh is two miles. About half way, and near the *Farm of Kirkton*, we come to the churchyard of the old church of Fraserburgh, formerly of Philorth. It seems to have been removed to Fraserburgh, then called Faithlie, soon after the Reformation; for we read in *Crawfurd's Lives*, that Alexander Fraser of Philorth, who "became head of the family, by the death of his grandfather, April 12, 1569 . . . in the year 1570, March sixth, laid the foundation of the tower of Kinnaird's Head, since called the Castle of Fraserburgh; and the next year he built a new church there."

The honour of a prediction by Thomas the Rhymer is, as we might have expected, awarded to the family of Fraser, the old reading of which is—

"Quhen there's ne'er a Cock o' the North,
You'll find a Firzell in Philorth."

There is no longer a Duke of Gordon—"the Cock o' the North"—while the Frasers of Philorth still hold their place among the living; and it may be something for the curious in such matters to speculate upon how

far the change of the family residence would tally with the existence of "a Firzell in Philorth." The version of the prediction preserved in the family is somewhat different from this:—

“ While a cock craws in the North,
There 'ill be a Fraser at Philorth.”





Fraserburgh, 1843. Engraving by W. B. Smith & Co. Edinburgh.

FRASERBURGH

CHAPTER X.

FRASERBURGH.

THE town of Fraserburgh is built on a small plain, about a quarter of a mile southward from the Castle of Kin-naird's Head. The rocky headland on which the castle stands, is generally believed to be the *Promontorium Taixalium* of Ptolemy, which he speaks of as at the entrance of the *Æstuarium Vararicæ*, or Moray Firth.

The town is built in nearly a square, the streets generally intersecting each other at right angles. The eastern quarter lies close upon the harbour and bay; and in this, which appears to be the most ancient part of the town, are the Parish Church, the Cross, the Town-House, the Saltoun Arms Inn, several banking offices, and some good shops and dwelling-houses.

The *Parish Church* stands near the Cross, and according to the Statistical Report, "was rebuilt in 1802; is a large, plain, good structure, and capable of containing one thousand sitters." "It has a spire with a bell, which was built by subscription, and cost about £300 sterling."

The Cross—a stone pillar—rises to the height of twelve feet, surmounted by the royal arms and the armorial bearings of Fraser of Philorth. It stands in the centre of the square, its original site, to which it was restored some years ago from the east side, where it had remained for about forty years. It stood upon an extensive basement, ascended by nine gradations or steps.

The Saltoun Arms, a large and well-appointed inn, is on the west side of the square, near the north corner. A banking office—a handsome building—stands on the north side at the western angle. At the south-west corner is a handsome residence, built by Mr. Chalmers,

late Baron Bailie and factor to Lord Saltoun. It is an excellent and well-constructed house, with a handsome exterior:

Near this point is the new *Town Hall*, a fine building, containing some noble rooms, especially the great hall.

The *Town-House*, first opened in 1855, is of considerable merit, and its domical spire is of good design, but situated too near the parish church to show to advantage. Placed less in proximity to a building of such marked contrast to itself, it would have been unimpaired in its bold and striking effect.

The *Free Church* stands in the western division of the town—a broad, flat edifice under a double roof, and without any architectural pretensions. There are also two churches; or, as we believe they are termed, *Tabernacles*, belonging to the Brownists or Independents—now styling themselves the *Congregational Union*—but divided, it is said, into the *Old Views* and the *New Views* sections. They are both good structures; and though not such as to exempt them from ecclesiastical strictures, are certainly among the best in the burgh. The *Episcopal Church* is dedicated to S. Peter. It is built in the cruciform shape, and intended to be in the Norman style of architecture. The doorway is in the south transept, having a window over it, and the gable surmounted by a campanile of fair design; but as a whole, the building, neither in its external appearance nor in its internal arrangements, is such as to satisfy the ecclesiologist. The chancel window is copied from one in York Minster, and is the redeeming feature in the church. There is one circumstance, however, which cannot fail to excite a very general interest. On the north wall of the chancel there is a white marble tablet, in memory of the learned and pious Bishop Jolly, who, for half a century, officiated as pastor to the congregation, and who will long live in the remembrance of all who had the privilege of knowing, and the happiness of appreciating his singleness and purity of heart. The church contains an organ of great excellence, by Hill of London.¹

¹ See Appendix, MM.

Fraserburgh may be said to owe its origin to Alexander Fraser of Philorth, who became the head of the family, as we have already noticed, by the death of his grandfather in 1569, to whom he was served and "re-toured" heir in 1570. Crawford, in his *Lives of the Officers of State in Scotland*, tells us that this Alexander enjoyed an eminent degree of favour with King James VI., both before and after his accession to the English throne; and had several charters of lands from that monarch, "upon narratives" which were much to his credit. He was one of those barons on whom the king conferred the honour of knighthood at the solemnity of the baptism of his son, Prince Henry, August 30, 1594. Previous to his time, this place bore the name of *Faithlie*, and had been erected into a free burgh of barony in favour of his predecessor, Alexander Fraser of Philorth, by a charter from Queen Mary, dated Nov. 2, 1546. April 9, 1588, King James VI. granted a charter of *Novodamus*, again erecting the town of Faithlie into a free burgh of barony, and a free port. Another charter was granted by the same monarch, of date April 4, 1601, in favour of Alexander Fraser of Philorth, whereby the barony of Faithlie was erected into a free port, free burgh of barony, and free regality, to be called, in all time thereafter, the *Burgh and Regality of Fraserburgh*; and, to this day, *The Broch* is its locally familiar designation.

This Sir Alexander must have been a man of a very enterprising turn. He came to his estates in 1569, and almost immediately after, as we are told, "began to build a large and beautiful town at Faithlie, where his family had formerly a burgh of barony." In the spring of the following year (March 6, 1570), he laid the foundation of "the Tower of Kynnaird's head;" and the next year, he built the new church.¹ On the 9th day of

¹ There is reason for believing that Sir Alexander Fraser lived to *rebuild* this church. The author of the "View of the Diocese of Aberdeen," who wrote about the year 1730, in speaking of Fraserburgh, says: "This present church was built by Sir Alexander Fraser of Philorth, under Bishop Patrick Forbes." Now Bishop Patrick was not elected to the see till March 24, 1618.

March, 1576, "he began to build a large and convenient harbour at the same place, and himself laid the first stone of it, *in nomine Patris, Filii, et Spiritus Sancti.*" After this, "he continued to beautify and enlarge the town with publick buildings and fine streets;" and, on its being erected into a burgh of regality, he obtained for himself and his successors, among other ample privileges, those "of naming the magistrates and town council, and of erecting there an university, equal in privileges to any other in the kingdom"—he and his heirs having "the nomination of the principal, professors, and whole masters thereof." In pursuance of this design, he commenced a large building at the west end of the town, the square tower of which remained standing for many years.¹ In 1600, the General Assembly recommended a Mr. Charles Fairholme, or Ferme, the minister of Fraserburgh, "a great stickler for presbytery," as principal. Whether it had anything to do with the religious bias of the nominee, or the interference of the Assembly with Sir Alexander's prerogative, we cannot say; but the account

¹ In the Statistical Account of the Parish, written in 1840, we find the following description of the college buildings: "In the west end of the town is an old quadrangular tower of three stories, a small part of a large building intended for a college by Sir Alexander Fraser, who, in 1592, obtained a charter from the crown, in which powers were given to erect and endow a college and university; to appoint a rector, a principal, a sub-principal, and all the professors for teaching the different sciences they should think proper and necessary; to make laws for the preservation of good order, and to enforce them. Every immunity and privilege of an university is granted, as the charter runs: *In amplissima forma, et modo debito, in omnibus respectibus, ut conceditur et datur, cuicumque collegio et universitati intra regnum nostrum erecto seu erigendo.*" From this account, it would appear as if the "old quadrangular tower" was standing at the time Mr. Cumming wrote. But this is clearly a mistake. The tower was demolished some years ago. A large house on the right, on leaving the town, is said to have been built with materials taken from the college. Four stones, built into the front of this house, have inscriptions, probably renewed at the time of their removal. They are: "Trust in God, for He is good," "His mercy is for ever." "Give Him thanks for all you have," "For He's the only giver."

of this attempt of the Assembly to nominate a principal thus abruptly concludes: "Nothing farther was done."¹

After being shut up for about half a century, the college buildings were suddenly called into requisition, as we learn from the following excerpts: "The plague, which had existed in the southern districts of Scotland for two years," says Mr. Thom,² "broke out in Aberdeen about the 1st of June, 1647, and continued its ravages till about the end of October. The election of the magistrates, this year, was held in Gilcomston, on account of the pestilence, which cut off, in Aberdeen, sixteen hundred of the inhabitants, and in the fishing villages of Footdee and Torry, a hundred and forty." "In the winter following, the two Colleges removed out of town, the King's from Old Aberdeen to Fraserburgh, and the Marischal from New Aberdeen to Peterhead, where they sat all the winter."—"Gordon's History of the Gordons."

The castle of *Kinnaird's Head* is built in the form of a parallelogram, thirty-nine feet by twenty-seven. The tower, which is the only remaining portion of the castle, is now converted into a lighthouse. It is built on an eminence, and has four storeys, besides the lantern-chamber, added for the reception of the lighthouse apparatus. It was let on lease, in 1787, to the Northern Lighthouse Company, and fitted up by them for that purpose.³ The castle commands an extensive view.

¹ John Fraser, who, according to Crawford, was the fourth son of Sir Alexander—that is, brother to the founder of the college—became a Roman Catholic, and attained great celebrity in France as a scholar and a gentleman. He wrote several works of merit, among others, "*Epistola ad Nobilem Calvinistam*," which Crawford "judges must be the book he writ, intitled, *Offer made to a Gentleman of Quality, by John Fraser, to subscribe and embrace the Ministers of Scotland's Religion, if they can sufficiently prove that they have the true Kirk and lawful calling.*"—See Crawford's *Lives of the Officers of State*, p. 282.

² *History of Aberdeen.*

³ The lantern of the lighthouse stands one hundred and twenty feet above the high-water mark. It is fitted up with a *fixed dioptric light*, which is seen at sea at a distance of *fifteen* nautic miles. At first the reflectors were composed of "facets of silvered glass,"

Looking westward, the eye traverses the whole expanse of the Moray Firth, resting on the far-off hills of Caithness, which, at the distance of sixty miles, melt into the soft haze of the dipping clouds. The small craft of the coast may occasionally be seen issuing in shoals from the numerous creeks along the Firth; sailing vessels idly loitering, as it were, on the glassy plain; while a steamer or two—their long dense trail of smoke resting lazily in mid-air—hurry by, regardless, it would seem, of all but “the business in hand.” The huge crags of Pennan and Troup Head give character to the centre of the picture, while, in the near distance, are seen the villages of Pittulie, Sandhaven, and Broadsea, nestling along the shore. Looking eastward, we see the fine bay of Faithlie, with its curving beach, embracing a three miles’ circuit, bounded at the farther extremity by the fishing-villages of Cairnbulg and Inverallochy, and having the harbour of Fraserburgh, the Baths, the rugged rocks, and the old Wine Tower, in the foreground. All this forms a picture as varied and interesting as the eye could wish to dwell upon.

The *Wine Tower* is an old quadrangular building, rising from a rock which overhangs the sea, about fifty yards east of the castle. It is carried to the height of three storeys. There was, till of late, no visible entrance except a sort of doorway in the third storey, from which

one point only being brought into the curve of the parabola. In 1820, copper reflectors, silvered and formed to the parabolic curve, were substituted. These remained till the 15th of September 1851, when the catadioptric light was first used. This is said to be “five times stronger than the light from the reflectors;” and that “the light reflected from the parabolic reflectors is about three hundred and fifty times as intense as an unassisted light.” The one lamp, by which the light is now produced, has four wicks; consumes as much oil as eighteen argand lamps, and requires for its support from seven hundred and eighty to eight hundred gallons annually. Kinnaird’s Head is situated in lat. $57^{\circ} 41' 40''$ north, and $2^{\circ} 1'$ west from Greenwich.

There is a tradition that, in remote times, a castle, called *Kinbucket*, stood on the site now occupied by the house known as “The World’s End,” but, as far as can be learned, there is no existing record of it, either printed or written.

an aperture in the floor admitted to the chambers beneath. There is no vestige of a staircase either within or without. Under the tower is a cave running into the rock, said to be seventy feet in extent. The present Lord Saltoun suggests, that the tower derives its name from a winding path-way from the castle, called "The Wynd." This may be so; but the history of this remarkable building, could it be recovered, might suggest a different derivation.

The Tower has been put into repair, and is now used as a depot for the arms and stores of the rifle volunteers. It is made available by a wooden stair, leading to the doorway in the third storey. On clearing away the rubbish from the south wall, a door-way was discovered leading to the ground-floor. The sides, as well as the lintel, are formed of three entire blocks of hard, white freestone. The nearest known quarry of this description of stone is in Morayshire. The tower is 25 feet 3 inches, by 21 feet at the base; and about 25 feet high on the land side, but much higher seaward. No history of this singular structure seems to be extant. Its *legend*, of course, it has, and we should not be using it well if we passed it over in silence.

LEGEND OF THE WINE TOWER.

Love wore a chaplet passing fair,
 Within Kinnaird's proud Tower;
 Where joyous youth and beauty rare,
 Lay captive to his power.

But woe is me!—alack the day!
 Pride spurned the simple wreath;
 And scattering all those blooms away,
 He doomed sweet love to death.

No bridal wreath, O maiden fair!
 Thy brow shall e'er adorn;
 A father's stern behest is there,
 Of pride and avarice born.

What boots to him thy vows, thy tears?
 What boots thy plighted troth?
 One rich in pelf, and hoar in years,
 Is deemed of seemlier worth

Than he who, with but love to guide,
Keeps tryst in yonder bower ;
Where ruffians—hired by ruffian pride—
His stalwart limbs secure.

Where rolls old ocean's surging tide,
The *Wine Tower* beetling stands,
Right o'er a cavern deep and wide—
No work of mortal hands.

Dark as the dark expanse of hell,
That cavern's dreary space ;
Whence never captive came to tell
The secrets of the place.

There, bound in cruel fetters, lies
The lover fond and true ;
No more to glad the maiden's eyes,
No more to bless her view !

No pitying hand relieves his want,
No loving eye his woe ;
A hapless prey to hunger gaunt—
He dies in torments slow !

Thus slept the youth in death's embrace :—
Darkly the tyrant smiled ;
The corse then dragged from that dread place,
And bore it to his child.

" Ay, say," he cried, " what greets thy view ;
Canst trace these whilome charms ?
Henceforth a fitter mate shall woo
And win thee to his arms.

" Didst think that these, my brave broad lands,
His love would well repay ?
No, minion, no !—far other hands
Shall bear the prize away."

These direful words the maid arrest,—
A marble hue she bore ;
Then sinking on that clay-cold breast,
" We part," she cried, " no more !

“ No more shall man his will oppose,
 Nor man the wrong abet ;
 Our virgin love in fealty rose,
 In fealty it shall set.”

Then clasping close that shrouded form,
 Which erst her love inspired ;
 Fearless she breasted cliff and storm,
 By love and frenzy fired.

“ Farewell, O ruthless sire,” she cried,
 “ Farewell earth’s all of good :
 Our bridal waits below the tide,”—
 Then plunged beneath the flood !

At the entrance of the castle park stands the *Gaol*, enclosed with a high wall. It is a small but secure building.

The *Railway Terminus* has been described as “ one of the most complete and handsome stations in the country, and certainly the best in Buchan.” It is placed at the south-east corner of the town, near to the house known as “ the World’s End.”

The Harbour, as we have stated, was first erected at Fraserburgh towards the end of the sixteenth century. It was, however, of small dimensions, affording neither accommodation for the increasing trade of the place, nor security against the storms from the north and north-east, which frequently prevail here. In 1745 a stone pier was built in this bay, and in 1807 a northern pier was commenced, and completed in 1812, being about three hundred yards in length. But this was still inadequate for the purpose for which it was intended ; and, in 1818, an Act of Parliament was obtained for farther enlarging and improving the harbour. A south pier was accordingly built of the same length as that on the north, and, since that time—viz. in 1830—a middle pier, broader and superior to either of the others, has been erected, inside which vessels lie in perfect safety. The area thus enclosed as a harbour is upwards of six Scotch acres, and is of easy access, having a depth of about six feet of water at the piers’ head at low-tide, and of twenty feet at spring-tide. It is said that Robert Stevenson, the eminent

civil engineer, gave it as his opinion, that when the contemplated improvements were completed, this would be the best tidal harbour between the firths of Moray and Forth.¹

The contract for the New Pier was entered into, in 1858, by Mr. John Brebner for £25,000.² He had built a considerable portion of it, when a storm demolished the greater part of the outer wall: on which the contract was given up. The work was resumed and completed in a more substantial manner, under the superintendence of a commissioner. The harbour now encloses between 16 and 17 acres imperial, with the depth of 10 feet at the entrance at low water.

Grain, cattle, potatoes, and fish—principally herrings—are the chief articles of exportation; while coals, lime, timber, bricks, tiles, salt, and groceries, form the staple articles of importation. The herring-fishery has been prosecuted here for many years to a great extent, and large sums of money have been embarked in the trade.

¹ The following statistics will give some idea of the commerce of Fraserburgh:—

506 vessels, of an aggregate tonnage of about 28,000, in the port during the bygone year.

34 belong to the port: aggregate tonnage, 5600.

50,000 barrels of herrings have, on an average of years, been landed and cured, giving employment to upwards of 3000 persons.

1500 head of cattle have been shipped for the London market in the course of the year.

£15,000 value of cattle were imported from Caithness and Orkney, during the spring and summer.

£48,000 have been expended in the construction of the harbours.

£15,000 to £20,000 more will be required to complete the new works now in progress.

£2000 has been the revenue for several years back.

600 to 700 tons of shipping are annually launched from the ship-building establishment, in which about 50 artisans have constant employment. There is also a patent slip.

5 fine vessels are now employed in the seal and whale fishing trade.--See *The Fraserburgh Advertiser* for Friday, Dec. 7, 1855.

² From *the Evidence of Mr. Lewis Chalmers, before the Royal Commission on Harbours of Refuge*, we learn that "at November 1857, there had been expended, chiefly in the construction of a new North Harbour, including £2003 laid out in excavations, £50,099, 11s. 9d."

Fraserburgh is gradually increasing in size. New streets are laid off according to a plan which was resolved upon about forty years ago. The nature of the soil is dry, and consequently the temperature, during the summer, is said to be higher than it is to the south of the Mormond.¹

¹ “In the early part of the last century (about 1730), a Danish fleet appeared off Fraserburgh. The Admiral of the fleet, with some of his officers, came on shore, and were hospitably entertained by the Lord Saltoun of that time, who was then residing at the Castle of Kinnaird’s Head. Whilst they were at dinner, a small boat was observed to put off from one of the ships, and to make for the shore at Broadsea, manned by a solitary individual. The circumstance attracted the notice of the inmates of the castle, and the man having been sent for, was asked by the Admiral why he had left his ship and come ashore without any companion. He returned for answer, that it was in consequence of a dream which he had dreamt the preceding night, and which had made such an impression upon him that he could not remain satisfied till he had fulfilled its injunction. He said that his wife in Denmark had appeared to him in his sleep, and conjured him, by the most pressing entreaties, instantly to leave his ship and proceed to land, as the only means of safety, for that, on that very night, a violent storm would come on, which would break the whole fleet in pieces, and cause to perish every soul on board. He added, that if this dream had occurred to him but once, he might perhaps have disregarded it, as an ordinary wandering of the mind in sleep; but that it had been repeated to him three several times, and had thus made such an impression upon him that he had determined, whatever might be the consequences, not to neglect its warning. He moreover told the Admiral, that the reason why he had left the ship alone was, that upon relating his dream to some of his comrades, they had only turned it into ridicule, and no one could he prevail upon to accompany him for fear of being made a laughing-stock to the rest of the crew. The wonderful part of the story remains to be told. A most violent storm and hurricane came on suddenly that very afternoon, so disastrous in its effects, that the whole fleet was wrecked, and the poor man, thus singularly forewarned, was the only individual saved, with the exception of the officers who had been on shore at the castle before the storm broke out, and who were unable, so rapidly did it increase, to return to their respective ships.

“The total wreck of the Danish fleet is a historical fact, which, I believe, is sufficiently authenticated; at all events, the memory of it is preserved by tradition in the neighbourhood where it happened. The remarkable circumstance of the dream was frequently related by the late Bishop Jolly, who received it from the com-

Leaving Fraserburgh by the *Back-street*, and proceeding by the Banff turnpike for about half a mile, we turn off to the old Banff road, near Broadsea, in order to reach the coast line, where, in a field on the farm of *Chapel Hill*, and close by the beach, there formerly stood a religious house. About thirty years ago, the tenant, in digging out the foundations, found human bones. This sacrilegious invasion of consecrated ground, and disturbance of the dead, is a new feature in the Scottish character, on which we have but little reason to pique ourselves.¹

The coast here is low, alternating between rock and sand. At *Sandhaven*, a fishing village, a mile and a half from Fraserburgh, we enter the parish of Pitsligo. There is here a good and safe harbour, a pier having been erected by the proprietor, Sir John S. Forbes, and the Fishing Board. Half a mile farther on, in a north-westerly direction, we reach another fishing village, Pittulie, belonging to the same proprietor. It contains nothing particularly worthy of notice.

We shall now turn back to Fingask, the point we left in order to visit the above two villages, and pass on to

munication of the late Hon. Miss Anne Fraser, of the Brick Lodge, who was born in 1719, and died at Fraserburgh in 1807, and, as a little girl, was an inmate of the castle when the event happened.”—Copied from a MS. in the Library of the late John Gordon, Esq. of Cairnbulg.

¹ About two miles to the south-west of Fraserburgh, on the old road to Strichen, are two crofts—the name of the one *Chapelton*; of the other, *The College*. On the former there were, till the early part of the present century, some considerable portions of a cell or chapel, formerly belonging to the monks of Deer. The stones of this cell have all been removed for the purpose of building dykes, houses, &c.; and the Saint's Well, in the immediate vicinity of which, it is said, in Sir John Sinclair's Statistical Account, that “the superstitious practice of leaving some trifle, after drinking of its waters, still exists,” was, only a few years ago, filled up, and its waters carried off by a drain. *The College*, which stood on the croft still bearing its name, had no connection with the buildings erected by Sir Alexander Fraser. The site of this older college, which, for the sake of distinction, may be termed the Monk's College, was traceable as late as the early part of the present century, but it is now entirely obliterated by the plough.

the farm of Pittendrum, on the "muir" of the same name. In the old *Statistical Account* for the year 1793 we read that, "on the side of the high-road from Fraserburgh to Banff, are some cairns or tumuli, about sixty feet in circumference at the base, composed of round stones, piled up in a conical shape to the height of thirty feet. On opening one of them some years ago (about 1785), large flagstones were found placed in the ground in the form of a chest or coffin, and containing ashes of burnt bones. Some arrow-heads of flint were also found, but no weapons of metal of any kind. Tradition says they are the burying places of hostile invaders from Denmark or Norway, who were defeated in this neighbourhood, and seem to have been pursued with slaughter a great way along the coast, where several such tumuli are still to be seen."¹ These *Cairns of Pittulie*, like all similar memorials of the past, are now fast disappearing, to be used for any sordid purpose that may invite their spoliation; but we are conscious that no protest of ours, however indignant, will be effectual in staying the ravages of man's hand. We have come to live so much for the *present* alone, as to make it doubtful how far we may learn to ignore the future as well as the past.

The *Castle of Pittulie*, now in ruins, is four or five miles distant from Fraserburgh. It would seem to have been built by the Saltoun family, as their coat-of-arms, carved in stone, is still to be seen in the original part of the building. It was, however, afterwards enlarged by the Cumines, in whose possession it remained for many years. The castle, which is within half a mile of the sea, faces the south, and is an irregular building, with a front about sixty feet in length. Turrets spring from the corners at about twelve feet from the ground, the corbelled bases of which are still remaining. At the north-west angle there is a square tower, with small angular corbelled turrets on the two corners next the sea, pierced by windows, lighting what is popularly

¹ The presence of these flint arrow-heads would seem to indicate a period anterior to the invasion of the Danes.

called "The Laird's Room." The tower seems to be of a more recent period than the other parts of the structure; the respective dates of these older portions, as recorded on the walls, being 1651, 1674, and 1727.

The rooms, though small, had been well proportioned, and what appear to have been the sleeping apartments must have been more comfortable than was common in some of the castles of that date. The kitchen and store-rooms were of good size, and provided with an abundant supply of water. They were connected with the main building by a covered passage. It is said that the stone on which the family arms of Le Chien were cut, was placed in a niche over the principal entrance. If this be true, it would lead to the conjecture that the laird who built this part of the house had married a lady of the family of Cheyne. The stone may now be seen built into the wall of the farmer's byre.

The Cumines, its latest occupants, were famed alike for their loyalty to the exiled house of Stuart and to the ancient Reformed Church of Scotland. Mr. Cumine, as well as his contemporary, Lord Pitsligo, adopted the tenets of the *Quietists*. He wrote a volume of letters, addressed to his daughters, on these peculiar views.¹ To the moderate adoption of these opinions was probably owing the unruffled temper and deportment of that loyal but unfortunate nobleman, who, even in the hour of danger, when almost within the grasp of the soldiers of the Hanoverian King, could yet remember the inclemency of the weather, and could speak of his pursuers as "the poor fellows" who "were only doing their duty."

Between Pittulie and Roseheartly are the ruins of an old chapel, with its burying-ground, now used only as a place of sepulture for strangers shipwrecked on the coast. It was erected about the time of the Reformation, as "a chapel of ease" for the family of Pitsligo, before the parish was separated from Aberdour, that kirk being nearly four miles distant from Pitsligo.²

¹ See Appendix, NN.

² Human bones have here been dug up in making kilns for

About three quarters of a mile west of Pittulie are the ruins of the *Castle of Pitsligo*. According to the *View of the Diocese of Aberdeen*, this castle was built in the early part of the fifteenth century, by the founder of the family, Sir William Forbes, son of Sir John Forbes of Druminnor, who, under James I., came into the possession of Pitsligo, Boyndlie, &c., by his marriage with Margaret (Agnes?), only daughter of Sir William Fraser of Philorth. We shall here quote from Patrick Cook, in his *Description of the Parish of Pitsligo*, 1723:—"To show," says he, "the simplicity and rudeness of these times, the *Old Tower of Pitsligo* was built about three hundred years ago, eighty foot long, and thirty-six foot broad, the walls nine foot thick. It was about one hundred and fourteen foot high, divided into three stories, of which two are yet standing. The whole house consisted of three rooms; the lowest was the kitchen, and is twelve foot high; the second was the eating-room, and is twenty-five foot high; the third, which was taken down about twenty years ago, was the sleeping-room for the whole family, and had in it twenty-four beds. Both the lower rooms were vaulted."

This tower was the oldest part of the building, and was erected in 1424. Of the dates of the other parts, our best information will be gathered from the inscriptions here and there found upon it. Above the gateway is a stone with the following legend:—

A. L. P.
 Hæc Corpus:
 SYDERA
 Mentem.

Another stone bears the Scottish lion, and

I. R.
 1517.

Above the entrance into the inner court are engraved burning kelp. The Priest's house was a little lower down, at a spot still called *The Priest's Knowe*. The foundations of the chapel are entirely blown over with sand, but, by the lighter ridges of the grass, during the heat of summer, the lines of the building may still be traced.—*Information furnished by Mr. Malcolm.*

the arms and initials, and the date 1663; and a stone on the north side of the same court bears the arms and coronet, and the same date.

The old tower is now a complete ruin. The other buildings are still partly occupied by the farmer on the premises. When entire, the castle formed an oblong hollow square, erected on a sort of table-land, on the northern slope of a hill about half a mile from the sea. It is a plain, rude, massive building, without any claims to architectural beauty. "It is well known," says the author of the *View of the Diocese*, in speaking of this place, "that these old castles, built during the feuds, though strong and thick, were yet very clumsy, and the rooms in them were few and sorry; insomuch that, having nothing of the present politeness and variety, they serve for little but to show the ancient grandeur of the family." The fosse may still be traced.¹

Patrick Cook tells us that "a little to the south of the Castle is a well of extraordinary fine water, and one of the largest springs that's to be seen. It is called the *Nine Maidens' Well*, and probably takes its name from the nine muses." Tradition, however, gives the honour of its dedication to maidens nearer home. It is said that they were the daughters of S. Donevald,² and that the names of two of them, S. Mayoc or Mazota, and S. Fincan, have come down to us; S. Mayoc being the

¹ See Appendix, OO.

² That this is, at all events, a popular tradition, is borne out by an anecdote, the truth of which is well attested, and we trust will be accepted for what it is worth. An honest farmer in the parish of Longside, had had seven children, all daughters. Once again an olive branch was to be added to his table, and most devoutly did he trust that at length a scion would be granted to his house to carry his name down to posterity. But, as if the Fates had conspired against him, this time his wife presented him with *two* daughters. "James," quoth the midwife, as she followed him in his meditative state of expectancy in the garden, "James, good luck to you! you are as rich as S. Donevald!" But we must not omit the *original* point of our story. Under the overpowering idea of *nine daughters*, the heart of the honest man found relief in the somewhat equivocal aspiration, "Guid plenish the heavens with them!"

tutelar saint of the parish of Dalmaik or Drumoak, on Deeside.

“Non nostrum inter vos tantas componere lites.”

But alas! the Nine Maidens' Well, to whomsoever dedicated, is now a tradition. “It's just under that sod,” said our kindly and aged guide, as she conducted us to the spot, pointing to some indications of a recently-filled ditch; “an' oh! it was a bonnie spring!” From the quantity of water discharged from a drain near the castle, a fair idea may be formed of the “bonnie spring” which caused this lament.

It is rather a singular circumstance that on this bleak shore, and on the northern slope of the hill, the gardens of Pitsligo Castle should yield some of the finest fruits in the county; but such, we are assured, is the fact.

About three-quarters of a mile south-west of the Castle of Pitsligo, and on the southern slope of the hill, is the *Parish Church*. It stands almost in the centre of the parish, at the intersection of the Strichen and old Banff roads. The following extract is from the pen of the late Rev. E. Hume, minister of the parish, given in the *New Statistical Account*: “The land north of the church slopes to the sea in a fall of about three hundred feet, from which circumstance the church is seen at a great distance, and hence is sometimes called ‘The Visible Kirk,’ as well as ‘Cant's Kirk,’ from the distinguished individual of that name who was the first minister, and whose likeness, carved in stone, with his initials, is seen on the east end outside.” These initials, however, are inverted—C. A. The *reason* of this inversion, though not derived from printed authority, is perhaps not less worthy of credit. Cant, in his parish, where he exercised a severe discipline, seems to have been neither popular nor beloved. His mode of performing the services is said to have been whining and drawling, from which the term *cant* is supposed to be derived. On his leaving the parish, the people, as a significant expression of the estimation in which he was held by them, had his initials, reversed, cut under his effigy, which would read “Canting Andrew.” We trust the manes of this noted

worthy will not be disturbed by the above record.¹ It is probable that the C. A. are simply the initials of the mason who built the church.

The *Church of Pitsligo* is of peculiar architecture. The belfry, which is of beautifully carved stone and very striking in appearance, seems to be a mixture of the Italian and the Dutch. It consists of an open arched square of four pillars, within which is suspended the church bell. This rare piece of stone-carving is said to have been brought from Holland; and although the belfry was not erected till 1635, the materials must have been in a state of early preparation, as it bears the same date as that of the oldest portion of the edifice, 1632.

According to the *View of the Diocese of Aberdeen*, the church "was built about A.D. 1630, by Sir Alexander Forbes of Pitsligo, created afterwards the first Lord Pitsligo." This was in the reign of Charles I., when Episcopacy was the established religion in the country. The See of Aberdeen was, at the period in question, filled by Patrick Forbes of Corse, under whose auspices many of the parishes of Buchan were divided, and new churches built.

The parish of Pitsligo was chiefly taken from the parish of Aberdour. The church stands east and west. On the south side there is an aisle or transept still used as a place of sepulture by the family of Pitsligo, the *loft* or gallery of which was fitted up for their accommodation. The ceiling and front of this gallery is rich in beautifully carved woodwork, having in its numerous compartments the arms and initials of the family, together with the initials of the Lady Pitsligo, who was Lady Jane Keith, daughter of the Earl Marischal. These, till lately, were nearly lost under a plaster of white paint, to the great grief and disgust of the ecclesiologist; when, under the favourable auspices of the late incumbent, the removal of this abuse was effected.²

¹ See Appendix, PP.

² This restoration was due to the individual industry and perseverance of Mr. Troup, the present librarian of the University of St. Andrews.

Previous to the year 1793, when the church underwent repair, the galleries were reached by flights of stone steps outside the church. There are indications of an east window, now built up. In the west gable there is a stone with the following rather equivocal legend :—

QUÆRO SOLUM
CÆLUM NON.

Another bears the same sentence under the following metathesis :—

CÆLUM NON
SOLUM QUÆRO.

We shall now retrace our steps to the Castle of Pitsligo. About half a mile north of this, and close upon the sea, is the burgh of barony of *Rosehearty*,¹ created by royal charter of date 13th July 1681, and of which Captain Dingwall Fordyce of Brucklaw is the superior. The inhabitants number about seven hundred. It has a weekly market, a regular post-office, and a comfortable inn. There are two places of worship in the burgh; one belonging to the Free Church, and the other to the United Presbyterians. Three vessels belong to this port, and about sixty boats are engaged in the herring fishing. The annual revenue of the harbour is about £75.

It is said that, as early as the fourteenth century, a farm on this spot was divided into crofts, and some huts erected a little westward of the oldest part of the present town; and that a party of Danes, either landing or being shipwrecked near the place, took up their residence among the inhabitants; and that, having been bred to the fishing in their own country, they instructed the crofters in the art. These after a time made fishing their sole occupation; and others, seeing their success, resorted to the place, and joined them in this pursuit. In the course of time the knight of Pitsligo, in order to encourage his fishermen, improved the creek or landing-

¹ *Rosehearty* is said to be a compound of *Ross*, a promontory, *Ard*, a height; or *Ross-achdair*, promontory and anchor—anchorage ground near the promontory.

place. He also entered into an agreement with them to furnish them with boats, on the condition that he should receive a fifth part of all the fish they caught. To carry out this arrangement, a Taxman was appointed, whose office it was to provide every six men with a boat, to be renewed, if necessary, every five years; and, in return, to receive the fifth part of the fish. A house, called the *Stone House*, was erected on the west side of the harbour, for the curing of the proprietor's share of the fish. This agreement lasted for many years. Another arrangement, by mutual consent of parties, was then entered into.¹ The fishermen now provide their own boats, and pay one pound each for house-rent; or, if they prefer building houses for themselves, a lease of ninety-nine years is granted them, and a certain sum per fall charged as feu-rent. The greater number of the white fishers of Roseheart are feuars.

The *New Town* was, till about the middle of the sixteenth century, let in small farms or crofts, the houses being built near to each other. There were then two large houses erected, one of which was called the *Jam*. It is still in good repair, and inhabited. The date of its erection, 1573, is inscribed on a stone in the wall. The other was named *The Lodging-House*, being built as a residence for a Dowager Lady Pitsligo. There is a stone above the entrance with a *rose* and *heart*, and the following inscription: "Nunc Troia ubi Seges." Under this inversion of the classic line, 1760 is inscribed, obviously put in place of the original date, which had been either worn out or defaced. When Lord Pitsligo granted a charter to the burgh, he built a tolbooth, which is still standing, although the inhabitants of the burgh have by some means lost their right to it. The burgh and barony were granted to Lord Pitsligo in 1681, and the town's charter is dated 1st October 1684; it grants powers and privileges equal to any other burgh of barony in Scotland. The seal is a *rose* and *heart*, and the motto, *Corde*

¹ MS. information kindly furnished by Mr. John Malcolm, Rosehearty.

et manu. The links, or town's common, belong to the feuars.

Taking the road by the coast, westward, we pass *Braco Park* (Garden), a pretty cottage, with a good farm-steading, picturesquely placed on a knoll overlooking the sea. About two miles from Rosehearty, we come upon the *Cave of Cowshaven*, or, as it is called, *Lord Pitsligo's Cave*, a place invested with considerable interest. It is on the farm of Ironhill, in the parish of Aberdour. The cave is almost inaccessible, being about midway down the face of the rock. The entrance is narrow. After passing through two smaller cavities, we come to a large vaulted chamber, with a spring of water issuing from a crevice in the rock, and falling into a cistern, cut out by the hands of Lord Pitsligo, who was frequently compelled to resort to this dreary place of concealment, and, by employing himself in hewing out this little reservoir, relieved the tedium of the many long hours he was obliged to spend in this cheerless retreat. It is a remark made by his biographer, that "the circumstances which made such a spot a convenient shelter from the storms of adversity, doubtless awakened, in a mind peculiarly contemplative and devotional, feelings which would brighten even its twilight darkness;" and that he found, with the excellent Hammond in his retreat from similar persecution, that the "grots and caves lie as open to the celestial influences as the fairest and most beautiful temples."

About a mile westward of this cave are the scanty remains of the *Castle of Dundarg*.¹ This was one of the chief strongholds of the Comyns, Earls of Buchan, previous to the time of Robert the Bruce. Buchanan mentions that, in the early part of the fourteenth century, the Castle of Dundarg was garrisoned by Henry Beaumont, who had married a daughter of John Mowbray, to whose ancestors Edward I. of England had given lands in Scotland.² From this we should infer that Dundarg had at one time belonged to Mowbray, and

¹ See Appendix, QQ.

² *Hist.*, lib. ix., cap. 16.

that Beaumont claimed it in right of his wife. At a later period, as we learn from the same authority, Andrew Moray, the Regent, besieged Beaumont in Dundarg, and compelled him to surrender.¹

We read, in the *View of the Diocese of Aberdeen*, that the castle was afterwards possessed by the Cheynes of Eslemont. About the beginning of the last century it was purchased by Lord Pitsligo. It is now the property of William Dingwall Fordyce of Brucklaw, Esq., M.P.

Dundarg is situated on a high peninsular rock. Vestiges of a large court and buildings may still be traced, but the only part remaining at all entire is a strong arched gateway which had guarded the entrance. Near the neck which joins the rock to the mainland there is a triple ditch, and ramparts of considerable extent.

It is scarcely possible to view these mouldering remains of ancient grandeur without some vague feelings of regret. For whatever time may have effected in the way of a general amelioration of manners, and in extending the benefits of civilisation over a large mass of human misery, there was yet a rude magnificence in these old feudal systems, which, at this distance at least, we cannot but love to look upon. We can fancy these lordly chieftains, with their ample followings, their stalwart frames, their indomitable bravery, their rude eloquence, their martial law, and their chivalrous faith; and although there might be wrong, and robbery, and violence, on the reverse of the picture, we are not at all sure that, with our shaven chins and smooth manners, we have not lost as much in vigour as we have gained in virtue.

Westward from Dundarg, we shortly come in sight of the *Old Kirk of Aberdour*, standing on the brink of a wild and romantic gorge studded here and there with a few cottages, and topped by the manse and some farmsteadings. The church is a ruin, and stands on a sort of ledge or table-land on the north-western acclivity of the hill, and within a hundred and fifty yards of the shore

¹ *Hist.*, lib. ix., cap. 24.

of the Moray Firth. A deep glen or ravine skirts the churchyard on the west. The Daur, or *Dour*,¹ a small clear stream, sweeps down the glen, in which there is a mill and cottages, prettily situated on ledges of the precipitous bank. It was in the month of July that we visited the place, and the sides of the ravine were then clothed with the richest verdure, sweetbrier and other flowering shrubs climbing the rocky braes, while a colony of beehives nestled snugly in the sides of the glen. The stream is spanned by a rude wooden bridge for foot-passengers. To the west of this brook, along the base of the brae of Auchmedden, which here rises abruptly, a small mill-lead may be traced, which conducted the water to *The Waukmill of Auchmedden*. Of this place we read that, "On the night of the 8th March, 1784, at Waukmill of Auchmedden, a large piece of brae slipt down and overturned the house of Thomas Torry, dyer, and killed his wife, one of his sons, and his servant maid." Huge rugged rocks of red sandstone rise abruptly from the pebbled beach; while the clear blue sea fills up the distance in this lovely picture. There are two noted springs in this immediate neighbourhood—*S. Drostane's Well*, and *Mess John's Well*. *S. Drostane's* is about a hundred and fifty yards along the beach, eastward from the point where the Burn of Aberdour joins the sea. It is a copious spring of the purest water, bubbling up from a rocky bottom, at the mouth of *Durstane's Glen* or *Durstane's Slack*. *Drostane* was a disciple and companion of *S. Columba* of *Iona*, and it is made clear by the "Book of Deir," lately discovered, that he brought the knowledge of Christ to the shores of the Moray Firth, as early as the sixth century. Although his name had long been venerated as the patron saint of the parish of Aberdour, it would not appear to have been generally known that his ministrations were exercised at so early a date, nor that his visit to the place was anterior to the acknowledgment of the Pope's

¹Signifying the *Otter*; *Aber*, the mouth; *Aberdour*, the Mouth of the Otter Burn.

authority by the Scottish Church, for in a *Description of the Parish of Aberdour*, by Auchmedden, A.D. 1724,¹ we have the following: "Near the sea-bank there is a fine spring below the church, called St. Durstan's Well, from a bishop of that name who lived thereabouts in the times of popery; and the well is still reckoned sacred by the countrey people." In the *New Statistical Account* of the parish, by the late Rev. George Gardiner, the history of the other well is thus recorded: "There are mineral springs in almost every corner of the parish, but one more remarkable, and more frequented than the rest, called *Mess John's Well*, issues from a rock about two hundred yards west of the burn of Aberdour. It is a strong chalybeate, and famed for its medicinal qualities. A small basin in the shape of a cup, for the reception of the water, which trickles down the rock, is said to have been cut by a *John White*, laird of Ardlawhill, at the time that Presbytery and Prelacy contended for the mastery. Neither of the parties, during the heat of the contest, had regular worship at the parish church, but John attended every Sunday, prayed, sung, and read a chapter from the precentor's desk, then prayed again, and concluded the service by singing another psalm. This he continued to do till presbyterianism was fairly established, and hence he was designated *Mess John* by the people, and his well, *Mess John's Well*."²

The church, now in ruins, is one of the oldest in the north of Scotland. "Aberdour church is dedicated to *Saint Durstan*. He was of the royal blood of Scotland; and being dedicated to religion from his childhood, was sent over to be bred under St. Colm in Ireland, quhare he became Abbot of Dalquhongle; but, leaving that country, he became a hermit, and returning home, he built the church of Glenesk. His bones were kept in a stone chest at Aberdour, where they were conceived to work several cures."³

¹ See Macfarlane's "MS. Geographical Collections."

² See Appendix, RR.

³ See Aberdeen Breviary. His feast was kept on the 14th of December.

The west gable of the church is still standing, in which there is a circular-headed window. Great part of the north, and a small part of the south wall remain. A south aisle is also entire, but the roof is fast falling into decay. In the east wall there had been a narrow window, but whether circular-headed, pointed, or otherwise, it is difficult to say. The font, which is octagonal, and in a tolerably good state of preservation, lies at the west end of the church, outside. The dimensions of the building, externally, had been about 69 feet by 21. The manse is close by. The new parish church is built about a mile distant from the old, at the top of the hill, and near the village of *New Aberdour*.

Aberdour House, situated in the south-eastern quarter of the parish, is a large, inelegant building, in the style of the last century. It was formerly the residence of *Gordon* of Aberdour, and is now the property of Captain Dingwall Fordyce of Brucklaw, and is, at the present time, the residence of —— Barclay, Esq.

Crossing the Daur, we find ourselves on the estate of *Auchmedden*, where the district at once assumes a wild and almost highland aspect. The road is abruptly steep till we attain the elevation of two or three hundred feet above the level of the sea. The ground is unequal, and varied with wide patches of heather. Pursuing our path along this lofty ridge for nearly a mile, we begin to descend towards the *Dens of Auchmedden*, rich in botanical treasures, and, a few years ago, the frequent resort of scientific and medical men from the neighbouring towns.

Pitjossie is on this estate, about a mile west of the old church. This is a stupendous natural arch, thought by some persons to rival the Bullers of Buchan—an opinion, however, to which we beg to demur. Not far distant from this, in the *Den of Dardar*, there is a fine cascade of three successive falls, which empties itself immediately below into the Moray Firth.

Here the geologist will find abundant material for research. “The rocks,” says the late Hugh Miller, “which bound the shore, are highly interesting, of stu-

pendous height, and various formation. The sandstone is accounted of the oldest secondary formation, and is destitute of all traces of organic remains." There are also slate and outlying blocks or boulders of primary trap and granite; and it is the expressed opinion of geologists, that if the dens or deep ravines which run inland from the coast in this vicinity were carefully investigated, many facts interesting to the naturalist might be brought to light.

In this part of the district there are scattered, here and there, many reliques interesting to the antiquarian. From the hill of Bracklaymore, the ground slopes gently eastward to the brink of a glen, through which the infant rills of the North Ugie find their way. On this slope lies the farm of *Glaslaw*, where is a knoll, rising equally on all sides to the height of 12 or 15 feet, on the level top of which was a cairn of from 8 to 10 feet in height, and about 34 feet in diameter. It was called "the Lickerstone Cairn," but what this name implied no one seems to know. The cairn is now removed. About 150 yards northwards from this spot, is a small, strangely-shaped hill, called *The Law*. It rises abruptly from the plain, and stands alone. It is perhaps from 50 to 60 feet high. There are doubts whether it is natural or artificial. A fine spring of water rises at the east end of it.

On the hill of Earlseat, westward from Aberdour, there were, till about 1855, eleven or twelve low circular mounds of a peculiar description. They varied from 24 to 36 feet in diameter—one, on the level top of the hill, being 40 feet. These were raised above the plain from 1 to 2½ feet. A sort of entrance to the flat surface of the enclosed space, through the outer line of circumference, was uniformly on the south-east point of the circle. On the same hill there were a great number of small cairns, of different sizes, containing from one to three cart-loads of stones. These were sometimes single, sometimes in groups of two or three. Also, on the southern slope of a hill above the farm-steading of *Upper Glaslaw*, there were seven circles, measuring much about the same as those on Earlseat, only the entrances here were on the south side. Two of them,

33 feet in diameter, were placed close together. On the opposite declivity of this hill similar mounds were to be found. One of these rose to about 3 feet above the surface. It was near the *Hare Moss*, a little to the north of which are two trenches, 41 yards in length, 20 feet apart, and 6 feet deep. They are on the farm of Glenhouse, on the estate of Auchmedden.

About two miles westward from this place, on the top of a hill, and on the same estate, there is another entrenchment, 240 yards in length, and 20 yards in breadth. It is now filled with water, and goes under the name of *The Loch of Minwig*.

There can be little doubt but that these are the silent records of some fierce conflict in bygone ages.

But to return to the road. Pursuing our route for about a mile and a half, we strike into a path on the right which leads to the summit of the *Red Head of Pennan*. Here, on looking back, we survey the long line of indented coast, stretching to Kinnaird's-Head, and thence, in the extreme distance, to Rattray-Head. Looking westward, the prospect is equally extensive. The pretty creek or bay of Pennan lies almost beneath our feet—the only indication of the snug little village being the wreaths of smoke rising from the chimneys. Troup-Head and Gamrie-Head, or, according to its local appellation, Mhor-Head, fill the picture on the opposite side of the bay. Beyond that, a headland near the Boyn; and farther still, and a little to the left, rises the Bin-hill of Cullen; and lastly, in the extreme distance, the fading outlines of the Caithness hills. Such is the scene that here presents itself.

The path from hence by the *Pennan Farm* down to the village is carried along the side of the hill, with a ravine on the left, little terraced gardens or potato-plots overhanging the road on the right. On the opposite side of this glen stood the ancient Castle or Place of the Bairds of Auchmedden, not a vestige of which, beyond a few scattered stones of the foundations, is now to be seen. The field, at the lower end of which stood the Castle, is still called "The Green," and lies between the

Mains of Auchmedden and the ruin. Part of the Castle remained, and was used as a granary within the memory of man. A portion of the garden wall, on the near side of the ravine, is still in existence. The Castle was about a quarter of a mile from the sea, to which it lay open on the north-west, but was sheltered on the north-east by Pennan-Head. *Mains of Auchmedden* is a little beyond the tenth milestone from Fraserburgh.

A little below the site of the Castle, the ravine is met, nearly at right angles, by another, *Glenquithle*,¹ of a still wilder and more romantic character.

Not far from the debouchment of *Glenquithle* into this ravine is *Gibb's Rush*, a waterfall of thirty feet perpendicular descent. To the west lies the very neat and cleanly *Village of Pennan*, stretching along the margin of the sea, and under the shadow of rugged cliffs, which rise abruptly above the houses to the height of two hundred feet. At high tides and in particular points of the wind, the houses are occasionally flooded.

Westward of *Glenquithle* is the *Chapel Den*, which may be said to form part of the *Tor of Troup*, being the entrance, from the sea-side, to the wild basin into which the numerous ravines of the *Tor* descend.

Here are the ruins of another old chapel on a haugh opposite the *Tor*. A short time ago, the only remains of the building were a heap of stones, which had been held sacred by the husbandman on the spot. But as recently as 1855 these were made to give way to the utilitarian ideas of the times—site, and stones, and the memories of the past, all obliterated by the levelling operations of the plough! If we could only bethink ourselves that these fading memorials are the only remaining types of ages

¹ The second title of the Comyns, Earls of Buchan, was formerly *Glenduachie*, from an ancient thanedom of that name belonging to the family. In the *View of the Diocese* it is stated that *Glenquithle* was formerly called *Glenduachie*, and gave the title; but *Glenquithle* is nowhere traditionally recognised under this name. There is a *Dhu Strath* about a mile to the south, crossed by the old road from New Pitsligo to Pennan, which may possibly be the *Glen-dhu-achy*. Second titles were not given till about the sixteenth century.

now past and gone, some forbearance in the work of destruction would surely be exercised.

The *Tor*¹ of *Troup* is one of the most noted places in Buchan. It is a rugged mass of broken hills, forming a cluster of remarkably wild glens, rich to exuberance in plants and flowers—a very garden of delights to the botanist. Tangled brushwood and magnificent trees are the alternating features, the former with its underwood twisted into the most grotesque and unimaginable forms. This group of glens forms altogether a scene of inconceivable beauty, well worthy of a pilgrimage. The proprietor, Garden Campbell, of Troup and Glenlyon, has a cottage residence here, preferring this charming retreat to the tame and bleak situation of *Troup House*, which is situated about a mile westward from Pennan, and not far from the sea. It was built in 1763. It is large and contains many good rooms. The outside aspect is anything but pleasing, and many of the minor buildings are fast falling into decay. There are here some fine family pictures, among which is that of Lord Gardenstone, and that of Captain Campbell of Glenlyon, the infamous hero of Glenco. Between the house and the sea, the ground rises high. Here is the *Battery Green*, in the vicinity of which is *Hell's Lum*, a ghastly opening on the slope of the hill, of about 60 feet by 40, and of a depth of about 40 or 50 feet. From this hole to the sea, there is a subterranean passage nearly a hundred yards in length, along which, on the occasion of a storm, the spray is forced with great fury, till it finds its escape by “the lum,” in the shape of dense smoke. “*Facilis descensus*”—the crater may easily be descended, and the view along the passage to the sea will well repay the labour. Besides *Hell's Lum*, there is, in the immediate neighbourhood, *the Needle's Eye*, another subterranean passage, running quite through the peninsular eminence. It is about 150 yards long, and so narrow, that one person at a time can with difficulty make his way through it. At the north end it opens into a cave of about 150 feet long, 30

¹ *Taur*, or *Thor*, in Celtic, a mountain-top, or cliff.

broad, and 20 high. The whole of this cavern is supported by huge columns of rock, and the effect on emerging from the narrow passage is wonderfully grand. On the steep slope near to this, is a prettily laid out garden, neatly kept, and although within a gun-shot of the sea, apparently very productive. The Tor of Troup is skirted on the east by the moors of Aberdour and Auchmedden, through which passes the old road from Ellon to Pennan. At its entry on the moors of Aberdour, at the *Gonar Burn*, two miles north of New Pit-sligo, the road passes the first of these glens.¹

There are numerous cairns and tumuli in the parish of Aberdour. Three of these (of which there were probably four originally), known as *Brodie's Cairns*, have a traditionary history attached to them, and, as illustrative of an ancient mode of trial by ordeal, claim a place in our records. The *New Statistical Account* states that "A farmer of the name of Brodie murdered his mother, whose body was brought to the gate of the churchyard of Aberdour, and every individual of the parish called upon to apply his hand to the naked corpse, under the superstitious belief that the blood would gush upon the murderer. It was observed that, during the time that this was going on, her son carefully kept at a distance, and showed great reluctance to approach the body; and that, when recourse was about to be had to compulsion, he confessed the murder. The tradition further states that the murderer was drawn and quartered, and that his four limbs were buried on the sides of the four roads leading to the church of Aberdour."

Retracing our steps as far as the village of Pennan, and looking back to the Red-Head immediately east of

¹ "In the west side of the parish are three deep hollows, with a rivulet in each, called the Den of Aberdour, the Den of Auchmedden, and the Den of Troup. Each of these dens, as they advance from the sea-coast, branch out on each side into many lesser ones, till they end at last in mosses and muirs about two or three miles from the sea."

"In the south part of the parish is the Den of Glasby, in which runs a burn, the head of the north branch of the River Ugie."—*Old Stat. Account.*

it, we are enabled to form some idea of the magnificent front of this bold headland, rising to a perpendicular height of some three hundred feet. The rock is of that species known as *pudding-stone*, or conglomerate, and has been quarried from time immemorial for millstones, vast quantities of which have been supplied from it.

In these crags was the eyrie of the *Eagles of Pennan*.—As true and faithful chroniclers of all that is remarked or remarkable in our good district of Buchan, we are bound to give the traditionary belief respecting these birds, mentioned by no less an authority than Lady Anne Drummond, as one of its notabilities. We must again have recourse to the pages of the *New Statistical Account*: “At one period there was a pair of eagles that regularly nestled and brought forth their young in the rocks of Pennan; but, according to the tradition of the country, when the late Earl of Aberdeen purchased the estate from the Bairds, the former proprietors, the eagles disappeared in fulfilment of a prophecy by Thomas the Rhymer, *that there should be an eagle in the crags while there was a Baird in Auchmedden*. But the most remarkable circumstance, and what certainly appears incredible, is, that when Lord Haddo, eldest son of the Earl of Aberdeen, married Miss Christian Baird of Newbyth, the eagles returned to the rocks, and remained until the estate passed into the hands of the Honourable William Gordon, when they again fled, and have never since been seen in the country. These facts, marvellous as they may appear, are attested by a cloud of living witnesses.”

Thomas the Rhymer is generally considered to have been so correct in his oracular vaticinations, that we should hardly be doing him justice if we omitted the verification of this noted prophecy, especially as we have another stone to add to the traditionary edifice. Mr. Gardiner, the writer on this subject in the *New Stat. Account*, favoured us (Nov. 5, 1856) with the following *vivá voce* statement: “Soon after the late Robert Baird purchased the lands of Auchmedden (about 1855), *one eagle* returned to the rocks. But this, the men of the coast-

guard, either ignorant of the singular history connected with the return of these birds, or indifferent to the romance of the story, pursued from crag to crag with their guns, till they either killed or dislodged it."

The old family of the Bairds of Auchmedden, it seems, were not free from the thralldom of this legend. Believing that the fortunes of the family were, in some inevitable way, connected with the presence of these eagles, they had sedulously protected, and regularly fed them, by placing a daily supply of food on a ledge of the neighbouring rocks. Whether it was the *name* or the *family* of the Bairds that was honoured by the patronage of this kingly denizen of the crags, it is not easy to decide; but we are led to believe that the present proprietors of that name are not indifferent to the apparent predilection of this singular visitant.¹

Taking advantage of low tide, and leaving Pennan by the shore, westward, we come to a path which requires the safe conduct of a guide, winding along a wilderness of rough boulders of rock. The road here is no bad representation of Swift's imaginary infantine journey to "London townie;" for now we ascend to some height, then suddenly we are buried among the huge boulders; again we have to spring from mass to mass, coming occasionally on the sharp angle of the parent rock, along the face of which, on a ledge of not more than fifteen inches wide—a sort of miniature representation of the celebrated "Mauvais Pas" of the Swiss Alps—we have for some little distance to make our way as best we can. This bit of "sharp practice" accomplished, we skirt a small bay, and, passing under a magnificent natural archway in the rock, we find ourselves in a level open area, gradually contracting into a ravine. On a bold bluff, near the mouth of this gorge, stands *Pennan Lodge*, and down below, the *Nether Mill of Pennan*. Farther up is the Tor of Troup, already mentioned. This glen is threaded by an insignificant stream, which takes its rise several miles into the interior, and forms the boundary

¹ See Appendix, SS.

between the parishes of Aberdour and Gamrie, and also between the shires of Aberdeen and Banff.

We are now across the stream, and in the parish of Gamrie, and county of Banff. Here the road for some distance follows a considerable acclivity. At about half a mile from the glen, on the right, we again pass *Troup House*,¹ which has not been occupied by the family for many years. At a little distance from this, the old road from Fraserburgh to Banff, which we left near Pennanhead, is regained. A house, formerly occupied by the Factor, stands here on the brow of the hill; and between it and the sea stands *Northfield*, formerly the seat of *Keith* of Northfield, now the property of Garden of Troup. The present house is erected on the site of the former mansion, part of the old walls having been left standing, on which the new ones are built. The Manor-house had been a structure of no particular note.

Beyond this point the road continues through extensive and highly cultivated fields, till we reach the *Cot-Town of Middleton*, a village or hamlet, the houses of which are all built of mixed clay and straw—a species of material in general use in these parts a century ago, but now rarely seen.

At a short distance westward of the village, we again leave the main road; and, turning off to the right, another three quarters of a mile brings us to *Bracoden*, a deep narrow glen, coursed by a stream, said in places to be unfathomable. We must remember, however, that in the “hill countries” these fabulous depths frequently occur.

Skirting the hill to the westward of this glen for some little distance, we descend by a winding path to the village of *Gardenston* or *Gamrie*, which, like Pennan, is built on

¹ “Troup, belonging anciently to the Troups of that Ilk (of a branch of whom ’tis said Van Tromp, the Dutch admiral, was descended).”—*View of the Diocese of Aberdeen*, p. 488. In Gordon’s *History of Scots Affairs*, vol. iii. p. 48, it is said that “Martin Harperson Trumpe, the Admirall of Hollande, was the sonne of a Scottish father, one *Harper*, born at Peeterheade in Buchaine.” The Gardens of Troup are said to be descended from the Gardens of Banchory.

the margin of the Moray Firth, at the base of a steep hill. The road, following its turnings and windings down the face of the brae, cannot be far short of a mile, the direct descent probably not exceeding a sixth of the distance. In making our way to it, we descend from terrace to terrace, and look down, as it were, into the very chimneys of the houses below. The situation is singularly striking. The houses are perfect eyries, built on ledges, and in the recesses of the cliff. The lower and older part of the village is close upon the sea. On our first view of this remarkable place, the harbour was crowded with boats, and two small sailing craft were receiving their cargo of fish. Men with the loose sailor-jacket, red woollen cap, and huge boots peculiar to their craft; women with the national serge petticoat, short wrapper, and head-gear—consisting of a handkerchief fastened under the chin—all familiar to a Scottish eye, gave a pleasing animation to the scene.

At the *Ironsides Inn* we had comfortable accommodation. And what a scene presented itself from the windows! Perched on a sort of plateau, some ten or twelve feet above the sea-level, we had a full view of the broad expanse of the Moray Firth. A little to the left, the Mhor-Head, a stupendous cliff rising abruptly from the sea, and casting its deep shadow across the sleeping waters of the rock-bound bay. On the near shoulder of this bluff headland, and in the “glack” of the hill, half-way up its rugged sides, the old church of Gamrie stands, where it has stood for eight centuries and a half, in desolate objectiveness! Such a sight as this is neither to be seen with indifference nor easily to be forgotten.

A mile eastward of Gardenston is the little fishing-village of *Crovie*, worth a morning’s ramble, if only for the sake of the scenery, which still maintains its character of savage grandeur. On the high grounds above Crovie are the lands of *Lethnot*, described as “three oxgangs, lying by the sea, between the church of Gamery and Troup.” These were given to the monks of S. Mary, at Kinloss, in Moray, by Robert Corbet,

probably in the reign of David I.¹ There was also a castle here formerly.

Leaving Gardenston by a westerly path along the beach, we come to another ravine between the village and the Mhor-head.

The rocks, always grand and picturesque, are rendered the more striking on this part of the coast, by huge masses, standing out here and there in the water, like an advanced guard against the assaults of the sea on the solid rocks behind. And hard service they have seen, being worn perfectly smooth by the constant action of the waves, and owing their preservation to the hardness of their constitution: their less durable companions, the sandstone rocks, having, one after another, yielded to the fury of the onset. The storms from the north, as we were told, rage here with indescribable fury, of which there is sufficient evidence.

A tiny rivulet races down this rock-girt ravine towards the sea, and is shortly lost in the shingly beach, as though its heedless course had been suddenly arrested at the sight of that mighty wonder of creation! "There are four of these Dens or great openings in the rocks, which serve as outlets for the water of the interior, and which, branching off or widening as they retire from the sea, become straths or valleys. The *first*, to the westward, is called *Oldhaven*, between the lands of Cullen and Melrose; the *second*, and principal one, east of the old church, called the den of *Afforsk*; the *third*, at the fishing-village of Crovie; and the *fourth*, at Cullycan, near Troup House. Nothing can be more lovely and romantic than the scenery of these passes or ravines in their approach to the sea. The best view of the principal Den is from a ledge or table of rock about half-way down the point of the Rin of Afforsk. The point of the rin below and all the western valley above it, as well as that on the east side, is loaded with a profusion of herbage, and affords the best field for botany in the parish."²

The steep sides of the glen rise to the height of a

¹ See *Antiquities of Aberdeen and Banff*.

² *New Stat. Account*.

hundred and fifty or two hundred feet. After crossing the mouth of the gorge, we pass along its western verge till we reach a point at which the ravine files off in two different directions, severally stretching away among the neighbouring uplands. At this point the path takes a sudden bend to the right, leading through a mazy confusion of wild roses and other flowering shrubs, directly to the old church of Gamrie, already mentioned as standing on a sort of plateau or shelf in the hill, and overlooking the bay and village of Gardenston, far below. The church had for its tutelary S. John the Evangelist. In a lintel of a walled-up arch, or window, in the west gable, is the following modern inscription, "This church was built in 1004."¹

The length of the church is about ninety feet; the chancel, which possibly formed the whole of the original structure, is about twenty-four feet. The walls of this part of the church have been raised to the height of those of the nave—probably after the introduction of the Presbyterian religion—having been originally about four feet lower. The raising of the chancel gable may easily be traced, both internally and externally. The nave swells out about half a foot on each side, making the whole width a foot greater than the chancel. The entrance to the church is by a low doorway, with a very depressed arch, on the south side, about twenty feet from the west end. In the south side of the chancel there had originally been a *priest's door*. In the east wall, to the north of the altar, there is an *aumbry*; and in the north wall, the *prothesis* or *credence*. On the south of the altar, in the east wall, and nearly on a level with the aumbry, is a small tablet, in good preservation, placed by

¹ From the MS. Register of the Abbey of Arbroath, we learn that, "between the years 1189 and 1198, King William the Lion granted to the monks of Arbroath the church of Gameryn. Between the years 1189 and 1198, Matthew, Bishop of Aberdeen, confirmed to the same monks the grant which had been made to them of the church of Gameryn, *cum Capella de Trub*." The same grant was renewed, at different periods, by John, and Adam, Bishops of Aberdeen, and by the Chapter of Aberdeen.—See *View of the Diocese, &c.*

“Honorabilis Vir, Patricius Barclay, Dux de Tolly, &c. Ann. D.M.M°. QUI°. QUADRAGE. SEPTIMO.” Above this tablet is a niche, in which there had probably been an effigy, but, as a matter of course, it is no longer there. A doorway seems to have been made in the east end where the altar had stood, but is again filled in to half the thickness of the wall. In the north wall of the nave are three holes, formerly built in with human skulls, only of late years removed. In Macfarlane’s *MS. Geographical Collections*, mention is made of a battle with the Danes at this place: “In Gamry was a battle of Danes upon a very high promontory, called *The Bloody Pots* to this day;” and in the Statistical Account of the parish: “On the precipice or brow of the hill above the Kirk of Gamrie, at the east end of one of the most level and extensive plains in Buchan, are a number of vestiges of encampments, which at this day are called by the name of ‘the bloody pots,’ or ‘bloody pits.’”

Abercromby, in his *Martial Achievements*, throws still farther light upon this subject:—“After the battle of *Aberlemno*, where the Scots were victorious, of those that remained of the Danes . . . some few found means to get to the sea-side and regain their ships, with design to sail about to the coast of *Murray*, where they were sure of being made welcome by their friends, as yet in possession of that country; but, a tempest arising, they were miserably tost to and fro for several days, and at length cast upon the coasts of *Buchan*, where they durst not venture to make a descent, and yet could not, by reason of the contrary winds, put forward as they designed. They chose to ly at anchor till the wind should alter. But they lay so long, that, their provisions being exhausted, and famine pressing hard upon them, about five hundred of the most daring resolved to land, and either to die bravely or to purchase the necessaries of life. They did both; for, in the first place, they found out and master’d large herds of cattle; but, as they drove them to the sea, the *Thane of Buchan*, one *Mernane*, with a multitude of the country people, got betwixt them and their ships, and so cut off their re-

treat. Upon this they withdrew to a little but exceeding steep hill near *Gemry*, and from the top of it threw down stones upon the foremost that offered to dislodge them; and by this means defended themselves for a long time, like men in despair, with that resolution that allay'd the heat of the assailants. But *Mernane* reassur'd the drooping courage of his men, and they at length got up to the enemy, and, without mercy, put every one of them to the sword; and Danish bones are still to be seen here, as at *Barry in Angus*.¹

The bones of which *Abercromby* here makes mention, were doubtless the skulls built into the walls of the church, since the same ghastly spectacle was to be seen at the other place which he cites. The interesting structure of which they form so remarkable a feature, like all similar relics of past ages, seems to be given up a prey to wanton mischief and spoliation. In times which we term "the dark ages," the churchyard was commonly called *God's Acre*, from its having been solemnly consecrated or dedicated to God for the safe repose of the dead. As to the veneration due to such a place, take the following:—"The graveyard here lies in so repulsive a condition, that it has long been consider'd to have no equal in the country. Broken monuments lie in all directions; the nettle, the dock, and other weeds grow luxuriantly throughout; while the plates from coffins and the remains of the dead lie exposed. Of the marble monument erected inside the old church to the memory of the *Gardens of Troup*, and which was, perhaps, unequalled for magnificence by any in the north, the frame alone remains. In like manner, many valuable tablets, placed outside, have been wantonly destroyed." One is naturally led to ask, Is there no one with right and authority, and with the taste and feeling arising from nobler instincts, to put a stop to this work of *Vandalism*? We cannot expect the poor and illiterate to know in what light to view these venerable remains of antiquity; but surely those for whom no such excuse can be pleaded might see in them memorials of thoughts,

¹ Vol. i. p. 208.

habits, and feelings, from which we have now nothing to fear, perhaps something to learn. We cannot better give expression to our sentiments than by quoting the following exquisite lines, from the pen of Professor Geddes, King's College, Aberdeen, on

THE OLD CHURCH OF GAMERIE.

“Hast seen the old lone churchyard,
The churchyard by the sea,
High on the edge of a wind-swept ledge,
And it looks o'er Gamerie?”

“I've seen the old lone churchyard,
The churchyard by the sea,
And O for a voice and a tongue to tell
The thoughts that it raises in me!
No sweeter scene among all the sights
That dwell in my memory.

Half up the ribs of a bold giant hill
That washes his feet in the sea,
And looks like a king o'er the watery world,
Lo! a patch of greenery.
Westward and northward the crags rise high,
To shield it from injury,
And there, looking down on the beautiful bay,
Is the churchyard of Gamerie;
O well do I love the sweet, sweet slope,
Where it sleepeth solemnly.

How it thrills me to stand by the moss'd tombstones,
And gaze on the billow below,
As its silvery ripple rolls on the sand,
Or breaks o'er the rocks with its murmuring snow;
And then to look up to the sea of air,
Peopled with cloudlets floating fair—
O who would not feel that a God is there!

So felt the men of the simple days,
The grand old men of long ago,
When they chose this place as a place of prayer,
And bade their artless praises flow
From the midst of God's glories here below,
Up to the glory that excelleth,
To where the dear Redeemer dwelleth.

But alas for the men of these selfish days!
 They are dead to the pride of the Past;
 In the old churchyard is a sight of shame,
 That maketh me stand aghast.
 Alas that I should live to see
 Such a dire indignity."

"And what hast thou seen in the old churchyard,
 To move thy spirit so?
 Sure something sad, by that clouded brow,
 Doth make thine anger glow."

"Sad, most sad—
 Yea, it maketh me mad,
 So sore a sight to see;
 An old, old church, the pride of the place,
 The pride of the north countree;
 So old—it fadeth from memory—
 And now it perisheth beggarly,
 Sinking, sinking, day by day,
 Inch by inch to hopeless decay.
 Left to the care of the rotting rain,
 The ruffian blast from the gusty main;
 And the rude, rude hands of the plundering swain,
 Till crash—it sink to a heap of stones,
 Amid mourning Nature's moans!
 O, a mischievous malison cleave to their bones!

Rouse thee, village of Gamerie, rouse thee,
 Fishermen, husbandmen, villagers, all;
 Swear to protect every slate, every stone—
 Sweeter ye'll sleep 'neath her sheltering wall.
 Let her sit like a queen by your rock-girdled bay,
 Prouder the place than a baron's hall.

It was old and grey with years
 When Elgin and Roslin were young;
 It had numbered full many an age
 When Father Dante sung;—
 Ere Conrad of Hockstetten
 'Built his noble heart in stone;'
 Ere Bernard the Crusader
 Made the Moslem's empire groan—
 Or the Norman Duke, with his battle-brand,
 Strode in blood on the Sussex strand,
 Your moss-mantled church in peacefulness rose,
 A light to our northern land.

Through your fairy dells and dingles,
 Where the breezes love to play,
 Tradition's echo tingles,
 Telling of a fearful fray,
 Telling of a dreadful day;
 A nation with a nation mingles,
 Hand to hand in fierce array.

Over brine, over faem,
 Thorough flood, thorough flame,
 The ravenous hordes of the Norsemen came
 To ravage our Fatherland;
 Over rock, over rill,
 Over dale, over hill,
 On the wings of the wind flew our sires to fill
 Every perch on the bold headland:
 Like a thunderstorm they fell on their foes,
 Hewing around them with death-dealing blows;
 The war, I ween, had a speedy close,
 And the 'Bloody Pits' to this day can tell
 How the ravens were glutted with gore,
 And the church was garnished with trophies fell,
 'Jesu, Maria, shield us well.'
 Three grim skulls of three Norse kings
 Grinning a grin of despair,
 Each looking out from his stony cell—
 They stared with a stony stare.
 Did their spirits hear how the old church fell,
 They'd grin a ghastlier smile in hell!
 O! it would please them passing well.

Rouse thee, village of Gamerie, rouse thee,
 Husbandmen, fishermen, villagers, all;
 Let her sit like a queen by your beautiful bay,
 Prouder the place than Holyrood-hall;
 Sware to protect every slate, every stone;
 Sweet be your sleep 'neath her sheltering wall."

The new parish church of Gamrie is about a mile distant from the old, and more inland. It was built in 1830, and "is seated," as the phrase is, "for upwards of a thousand."

Ascending the steep side of the Mhor-head, we reach the plain which formed the battle-field of the invading Danes. It is at an elevation of about three hundred feet above the level of the sea, which washes its base. Here, distinctly visible, are the vestiges of the encampments

and the “bloody pots”—the sad and silent records of this sanguinary conflict. By taking another path, called the “Kirk road,” we reach nearly to the highest point of the Mhor-head—well worth the labour of climbing.

At about a mile from the old church, and nearly opposite to the mansion-house of *Greenskairs* (Gardiner), we again come upon the old high-road to Banff, which we left near the *Cot-Town of Middleton*. This, though more direct, is much the least interesting of the two routes.

At about two miles from Greenskairs, to the left, on the farm of *Pitgair*, there is an old ruin called *Wallace Castle*. It is built on a knoll, and the walls are very thick. Of the history of this fortress, written or traditional, we have been unable to discover the slightest trace. Neither its date, its founder, nor its fortunes, have we anywhere seen mentioned. From the circumstance of its bearing the name of Wallace, we may conjecture that it was built while that patriotic hero was Governor of Scotland. It is well known that the Earls of Buchan were the firm adherents of Edward of England; and as this monarch, in a progress through Scotland in 1296, is known to have visited Fyvie Castle, we can hardly suppose that the house of so staunch a supporter as the Comyn would be less honoured. It has been held, indeed, that it was owing to a visit of this monarch that *Kin-Edar* became the *King-Edward* of the present day; although it is more probable that this change of name arose from a mere dialectical similarity in the words. Two years subsequent to this progress, Wallace divided the kingdom into military districts; and knowing the indefatigable labours of this, “his country’s saviour,” against the inroads of Edward, and taking into consideration the proximity of Wallace Tower to Kin-Edar, and also to Dundarg, the residence of Mowbray, another adherent of Edward, we think it far from improbable that this Tower formed the nucleus of one of these districts.¹

¹ *Wallace Tower* may be seen from the high-road from Pitsligo to Banff at Minonie. It is about a quarter of a mile on the right, and stands on the point of a tongue of land, called *Hall Hill*, which slopes gently down from the west, having a deep ravine on the

Keeping to the road, and at a mile beyond Greenskairs, we pass *Melrose*, on the right. Our route now lies through large and well-cultivated farms, and joins the Peterhead and Banff Road at a point nearly opposite to *Cullen of Buchan*, and hence trends to the right, skirting the brow of the hill; it then descends upon Macduff, built on the northern slope of the hill of *Down*, of which mention is made in the Register of the Great Seal,¹ where it is recorded that James V., in the year 1528, granted to John, Earl of Buchan, “*terras et baroniam de Glendowquhy, alias Downe.*”

But to return to Greenskairs. There is another road, as we have intimated, which brings us to the same point along the brink of “the Heughs.” But this wild and interesting locality deserves a more graphic pen than we can command. We shall allow Mr. Hugh Miller, therefore, to speak for us; only observing that though he traversed the same road, it was in an opposite direction to that in which our own course lies.

Mr. Miller spent the night in Aberdeen, from whence he started next morning for the scene of his labours.

north, a broader valley between it and the Mill of Minonie on the east, and a sort of scooped hollow on the south. The ruin consists of two fragments—apparently the south-east and north-east corners of the tower—with a space of about twelve feet between them where the wall has been entirely removed. The east wall appears to have been about ten feet thick; the north and south walls about eight feet. The southerly fragment is from sixteen to eighteen feet high; the northerly from ten to twelve. Part of an arch, running about three feet into the wall inside, at the south-east corner, is still to be seen. The fragments indicate the original strength of the tower: they are of *run*, or *semi-vitrified work*.*

¹ Vol. xxii., No. 140, MS.

* *Run*, or *vitrified work*, is generally supposed to have been produced by the application of fire *externally* to the walls. This could hardly have been the case, as no amount of heat with which we are acquainted could, when so applied, have penetrated walls ten or twelve feet thick, so as to produce vitrification. If we may hazard a conjecture, might not the agent employed have been some alkali, which, if mixed with the lime and sand, placed in the wall in a *pulverised*, and not in a *slaked* state, would, on water, mixed with an acid, being poured in at various stages of the work, generate a degree of heat sufficient to produce the effects we see? The marks of wooden frames, which are sometimes to be seen on the walls of run-work buildings, may indicate the several stages of the wall at which the water was poured in. This is merely conjecture—the knowledge of the art of vitrified mason-work being lost.

It was in the autumn season, and he tells us that "there was a smart frost, and for the first four miles my seat on the top of the Banff coach, by which I travelled across the country to where the Gamrie and Banff roads part company, was considerably more cool than agreeable. But the keen morning improved into a brilliant day, with an atmosphere transparent as if there had been no atmosphere at all, through which the distant objects looked out, as sharp of outline, and in as well defined light and shadow, as if they had occupied the back-ground, not of a Scotch, but of an Italian landscape. A few speck-like sails, far away on the intensely blue sea, which opened upon us in a stretch of many leagues, as we rounded the moory ridge over Macduff, gleamed to the sun, bright as that of the sparks of a furnace blown to a white heat. The land—uneven of surface, and open and abutting in bold promontories on the Firth—still bore the sunny hue of harvest, and seemed as if stippled over with shocks from the ridgy hill summits, to where ranges of giddy cliffs flung their shadows across the beach.

"I struck off for Gamrie by a path that runs eastward, nearly parallel to the shore, which, at one or two points, it overlooks from dark-coloured cliffs of grauwacke slate, to the fishing-village of Gardenston. My dress was the usual fatigue suit of russet, in which I find I can work amid the soil of ravines and quarries with not only the best effect, but even with the least possible sacrifice of appearance; the shabbiest of all suits is a good suit spoiled. My hammer-shaft projected from my pocket; a knapsack, with a few changes of linen, slung suspended from my shoulders; a strong cotton umbrella occupied my better hand; and a grey maud, buckled shepherd-fashion aslant the chest, completed my equipment. There were few travellers on the road, which forked off, on the hill-side, a short mile away, into two branches, like the letter Y, leaving me uncertain which branch to choose; and I made up my mind to have the point settled by a woman of middle age, marked by a hard *manly* countenance, who was coming up towards me, bound apparently for Banff or Macduff

market, and stooping under a load of dairy produce. She too, apparently, had her purpose to serve or point to settle; for, as we met, she was the first to stand; and, sharply scanning my appearance and aspect at a glance, she abruptly addressed me. 'Honest man,' she said, 'do ye see yon house wi' the chimla?—that house wi' the farm-steadings, and stacks beside it?' I replied, 'Yes.' 'Then I'd be obleeged if ye wad just step in as ye're gain' east the gate, an' tell *our* folk that the STIRK has broken her tether, an' 'ill rive on the weet clover. Tell them to sen' for her *that* minute.' I undertook the commission; and, passing the endangered *stirk*, that seemed luxuriating, undisturbed by any presentiment of impending peril, amid the swathe of a rich clover crop, still damp with the dews of the morning frost, I tapped at the door of the farm-house, and delivered my message to a young, good-looking girl, in nearly the words of the woman: 'The gudewife bade me tell *them*,' I said, 'to send that instant for the stirk, for she had got fra her tether, and would brak on the wat clover.' The girl blushed just a very little, and thanked me; and then, after obliging me, in turn, by laying down for me my proper route—for I had left the question of the forked road to be determined at the farm-house—she set off, at high speed, to rescue the unconscious stirk.

"A walk of rather less than two hours brought me abreast of the Bay of Gamry, a picturesque indentation of the coast, in the formation of which the agency of the old denuding forces, operating on deposits of unequal solidity, may be distinctly traced. The surrounding country is composed chiefly of a hard grauwacke, in which there is deeply inlaid a detached strip of mouldering *old red sandstone*, considerably more than twenty miles in length, and that varies from two to three miles in breadth. It seems to have been let down into the more ancient formation, like the key-stone of a bridge into the ring-stones of the arch, when the work is in the act of being completed, during some of those terrible convulsions which cracked and rent the earth's crust, as if it had been an earthen pipkin brought to a red heat,

and then plunged into cold water. Its consequent occurrence in a lower tier of the geological edifice than that to which it originally belonged, has saved it from the great denudation which has swept from the face of the surrounding country the tier composed of its contemporary beds and strata, and laid bare the grauwacke on which the upper tier rested. But where it presents its narrow end to the sea—as our older houses in our more ancient Scottish villages present their gables to the street—the waves of the German Ocean, by incessantly charging against it, propelled by the tempests of the stormy north, have hollowed it into the Bay of Gamry, and left the more solid grauwacke standing out in bold promontories on either side, as the headlands of Gamry and Troup.

“In passing down on the fishing-village of Gardentston, mainly in the hope of procuring a guide to the ichthyolite beds, I saw a labourer at work with a pick-axe, in a little craggy ravine, about a hundred yards to the left of the path, and two gentlemen standing beside him. I paused for a moment to ascertain whether the latter were not brother workers in the geologic field. ‘Hilloa! here!’ shouted out the stouter of the two gentlemen, as if by some *clairvoyant* faculty he had dived into my secret thoughts; ‘come here.’ I went down into the ravine, and found the labourer disengaging ichthyolitic nodules out of a bed of grey stratified clay, identical in its character with that of the Cromarty fish-beds; and a heap of freshly-broken nodules, speckled with the organic remains of the *lower old red sandstone*, chiefly occipital plates and scales, lay beside him. ‘Know ye aught of these?’ said the stouter gentleman, pointing to the heap. ‘A little,’ I replied; ‘but your specimens are none of the finest. Here, however, is a dorsal-plate of *Coccosteus*; and here a scattered group of scales of *Chierolepis Cummingia*; and here the spine of the anterior dorsal of *Diplacanthus striatus*.’ My reading of the fossils was at once recognised, like the mystic sign of the Free Mason, as establishing for me a place among the geologic brotherhood; and the stout gentle-

man producing a spirit-flask and a glass, I pledged him and his companion in a bumper. 'Was I not sure?' he said, addressing his friend; 'I knew by the cut of his jib, notwithstanding his shepherd's plaid, that he was a wanderer of the scientific cast.' We discussed the peculiarities of the deposit, which, in its mineralogical character, and generically in that of its organic contents, resembles, I found, the *fish-beds* of Cromarty (though, curiously enough, the intervening contemporary deposits of Moray and the western parts of Banffshire differ widely, in at least their chemistry, from both); and we were right good friends ere we parted. To men who travel for amusement, incident is incident, however trivial in itself, and always worth something. I showed the younger of the two geologists my mode of breaking open an ichthyolitic nodule, so as to secure the best possible section of the fish. 'Ah!' said he, as he marked the style of handling the hammer, which, save for fifteen years' practice of the operative mason, would be perhaps less complete—'Ah, you must have broken open a great many.' His own knowledge of the formation and its ichthyolites, had been chiefly derived, he added, from a certain little treatise on the *Old Red Sandstone*, rather popular than scientific, which he named. I, of course, claimed no acquaintance with the work, and the conversation went on.

"The ill-luck of my two friends, who had been toilers among the nodules for hours without finding an ichthyolite worth transferring to their bag, showed me that, without excavating more deeply than my time allowed, I had no chance of finding good specimens. But well content to have ascertained that the ichthyolitic bed of Gamry is identical in its composition, and generically, at least in its organisms, with the beds with which I was best acquainted, I rose to come away.

"The object which I next proposed to myself was, to determine whether, as at Eathie in Cromarty, the fossils here appear, not only on the hill-side, but also cropping out along the shore. On taking leave, however, of the geologists, I was reminded by the younger

of what I might have otherwise forgotten, a raised beach in the immediate neighbourhood (first described by Mr. Prestwick in his paper on the Gamry ichthyolites), which contains shells of the existing species, at a higher level than elsewhere—so far as it is yet known—on the east coast of Scotland; and, kindly conducting me till he had brought me full within view of it, we parted. The raised beach may be found on the slopes of a grass-covered eminence, once the site of an ancient hill-fort, and which still exhibits, along the run-like edge of the flat area atop, scattered fragments of the vitrified walls. A general covering of turf restricted my examination of the shells to one point, where a land-slip, on a small scale, had laid the deposit bare; but I at least saw enough to convince me that the *debris* of the shellfish, used of old as food by the garrison, had not been mistaken for the remains of a raised beach—a mistake which, in other localities, has occurred, I have reason to believe, oftener than once. The shells, some of them exceedingly minute, and not of edible species, occur in layers in a silicious stratified sand, overlaid by a bed of bluish-coloured silt.”¹

Mr. Miller makes no mention of the slate quarry at *Melrose*. The slate is of a light grey colour; soft when first taken from the quarry, but becoming hard and durable by exposure to the air.

“*Melrose* is supposed to be Gaelic, compounded of *Mull* and *Ross*—a bare promontory.” The mansion House stands on the northern brink of a deep narrow ravine, through which flows an insignificant brook, called the *Burn of Melrose*. The present house was built, as we learn from the date on the front, in 1751, by Ogilvie of *Melrose*. It is a plain building, in the style of the last century. The strip of land—not half a mile in breadth—on which the house is built, and lying between the *Burn of Melrose* and the sea, swells into a hill towards the east. This hill forms the western boundary of that long level plain, extending to *Gamry*, and which, to this

¹ *Rambles of a Geologist.*

day, exhibits marks of the bloody conflict with the Danes already mentioned. On the western brow, above Melrose, is *the Law*, an artificial mound, but of which no satisfactory account can be obtained.

A road runs westward from the House, along the northern bank of the ravine, to the *Mill of Melrose*, built in a narrow and extremely wild part of the glen—the rocks and braes on the opposite side rising abruptly to the height of eighty or ninety feet. A bridge, some twenty yards above the mill, spans the chasm, which is here only twenty-two feet wide. The *mill lead* is cut out of the solid rock, and carried along the face of the precipice. The situation is one of singular wildness.

Below the mill, and as far as the sea, which is distant about a quarter of a mile, the ravine is still narrower and more rugged. Several waterfalls, near the mouth, are worth seeing.

On the south-western brow of the long narrow ridge which lies between the burn and the sea, extending upwards of a mile, there were several springs. In draining these, the miller, having dug through a layer of clay of about seven or eight feet thick, came upon a stratum of white sand of about a foot deep, beneath which he found moss and decayed trees—a circumstance not easily accounted for.

Rather more than half a mile southward from the mill of Melrose, is the site of the *Castle of Cullen-of-Buchan*, the ancient residence of a branch of one of the oldest and noblest families in Scotland—Barclay de Tolly.¹

The castle stood on the eastern brink of a narrow valley, about two miles from Macduff. The only habitable remains of the place is the farm-house of *Mains of*

¹ William Barclay, M.D., a descendant of the family, in an introduction to the works of Tacitus, edited by him, makes mention of the old Castle of *Cullen-of-Buchan*, in which he was born:—“*Nam Collonia (sic Castrum vocatur in quo primum terram tetigi), sita est in littore quod ‘tam vasto atque aperto mari pulsatur.’ Quo loco, ut obiter dicam, non pauca sunt vestigia veterum bel-lorum, cum Anglis præsertim. Est in eodem littore, in territorio gentis Barclayanæ, portus quidam, qui nostra lingua, Auld-haven appellatur.*”

Cullen, occupied by Mrs. M'Robert. The house has the appearance of having formed an appendage to the castle. The walls are thick, and built with clay; and, although scarcely a fitting representative of the old castellated mansion which once towered over it, it is, through the taste and care of its present occupants, a pleasing specimen of modern neatness and comfort.

The only remaining memorials of the castle are—a stone on the south-east corner of the present dwelling-house, on which are engraved the letters VB x EH, and underneath the arms of the Barclays, with the date 1574; and another on the north-east corner, on which apparently the same letters occur, with the same coat of arms, but without the date.

The sharpness of the engraving on these stones is as perfect as if they had come fresh from the sculptor's hand.

Till the year 1807, about forty feet of the walls of the castle, extending eastward from the present dwelling-house, were in existence. This part of the building contained an arched gateway, and "the Pit." Thence running northward, for some forty or fifty feet, were the remains of a portion of the castle, the walls of which were described, by a party who assisted in taking them down, as of great strength and thickness. The apartments were groined.

A couple of furlongs eastward of the castle, are two elliptical natural swellings on the western declivity of the hill, called the Bi-achs, or Bee-acks—meaning, it is said, twin-fields, or twin-earths—the transverse axis of the more northerly being about eighty yards, that of its southern sister about sixty; the conjugate axis of both, about sixty yards. Upon these were constructed artificial mounds of earth and stones. On removing them, about the year 1831, there were found fourteen sun-baked clay urns, most of which contained calcined bones. Some fragments of these are still (1857) in the possession of the tenant.

In the immediate vicinity of this spot was a quarry of white quartz, which was worked to a considerable ex-

tent, about a quarter of a century ago, by an English company.

There are, or were till lately, the remains of six raised mounds or laws in this neighbourhood. From one point only could all these be seen at once—a point about a hundred yards from the farm-steading of Mains of Cullen; but each of these could be seen from the top of the one next to it. Hence the probability that, for whatever other purposes they may have been raised, one was that they might be used as *beacon stations*. Since 1840, most of these laws have been trenched, and, in every one of them, graves of various forms were discovered. In most cases the bones were calcined. Some were in urns well carved; others in stone cists; but the greater number were in holes dug in the clay, and covered with flat stones.

At no great distance from this spot is the *Auld Haven*, which, at a remote period, had probably been the principal seaport of the surrounding district—the road leading from it branching off in four separate directions, at a point about half a mile from the place; three running into the country, and one stretching along the coast, in the direction of Gamery.

At the Auld Haven is a commodious landing-place for boats and small vessels. The remains of a fort, which had commanded the entrance, are still to be seen on a peninsular rock close to the place; and about two hundred yards westward there is a similar fortification. A gentleman who visited the place some years ago writes:—“These forts are different from any I have ever seen or read of. They are cut down into the top of the solid rock, which is almost wholly insulated, artificially, from the mainland, a difficult pass only being left; while towards the sea they are totally impregnable. One of these I have partly examined. It consists of two apartments, an outer and an inner. The outer one is triangular, measuring twenty feet on two of the sides, and eighteen on the third. The inner one is a parallelogram, measuring about thirteen feet on the side of the square. These apartments have been excavated out of the rock

to the depth of at least ten feet. The weak or cracked parts appear to have been built up on the outside with stone and lime, particles of which are found among the earth, charred wood, bones, and other *debris*, with which the apartments are at present nearly filled."

The immense number of flint arrow-heads that have been picked up in the neighbourhood favour the conclusion that, in prehistoric times, some terrible conflict had taken place here. It is probable that the Danes and Norwegians would choose this place as favourable for effecting a landing, and more especially as it was the chief entrance, on the north, into the district.

There is reason for believing that a hamlet of some consequence had, at some time, been erected here, as it is reported that, "within the recollection of persons still alive, and up to a very recent period, thousands of cart-loads of stones have been driven away to build the surrounding farm-houses, and from a place where the underlying rock is a slaty shale, quite unfit for building purposes; so that the stones driven away can only be accounted for as the *debris* of ancient buildings."

The district from *Gamery* to *Doun* is well worth the notice of the antiquarian.

We now rejoin the road direct from Greenskairs, and presently enter the town of Macduff, of which this line forms the principal street. In remote times, the name was *Glenduaachie*, subsequently *Doun*. As *Glenduaachie* it is mentioned in the Acts of Parliament in the reign of David II.; and as *Doun*, we hear of it as a burgh of barony. In 1783 it was erected into a royal burgh, when it received the name of Macduff, in honour of James, the third Earl of Fife, whose second title is Lord Macduff. The church overlooks the town, and is a conspicuous object. It was formerly a chapel of ease to *Gamery*, but has lately been erected into a parish church. A mile farther on we reach the Bridge of Banff.

CHAPTER XI.

FROM THE BRIDGE OF BANFF TO TURRIFF, BY THE OLD ROAD.

KEEPING the Aberdeen turnpike for about a hundred yards, we strike off to the right hand. This road, by a gentle ascent, leads through the woods of *Montcoffer*. The house of *Montcoffer* stands on the right, beautifully situated on the western declivity of the hill, and having in front the lower valley of the *Doveron*, with the rising grounds of *Alvah* on the opposite bank. The chief object of attraction, however, is the *Bridge of Alvah*, immediately below the house. It consists of one arch, high above the water, but not of great span. The river immediately under the bridge is hemmed in by huge precipitous rocks, so little apart that an active person might spring from the one to the other; and yet we are told that the river immediately under the bridge is about forty feet deep. The bridge forms the culminating point of one of the most lovely valleys of *Buchan*. On the one bank, the hanging woods of *Montcoffer*; on the other, the highly-ornamented grounds of *Duff House*. The top of the arch is said to be another forty feet above the level of the stream. In the great flood of 1829, the water reached nearly to the apex, rushing through with indescribable fury. At ordinary times, even, the river is worth observing. Impatient, as it would seem, of being pent up within these narrow limits, it no sooner passes this gorge, than it expands into a spacious pool; swirling and boiling and bubbling, as if exulting in its escape from its temporary confinement.

Emerging from the woods of *Montcoffer*, we come upon a varied and beautiful scene:—on the right, the river winding through a fine fertile valley, stretching away among the more distant uplands; before us, rich clusters

of trees and patches of brushwood, with the light grey hills of Turriff and Fergie in the distance.

About four miles from Banff, and on the banks of the Doveron, is *Eden House* (Grant Duff), a handsome modern edifice, commanding an extensive view of the river. The undulating grounds near the mansion are laid out with much taste, and a large extent of plantation is rapidly growing up around it.

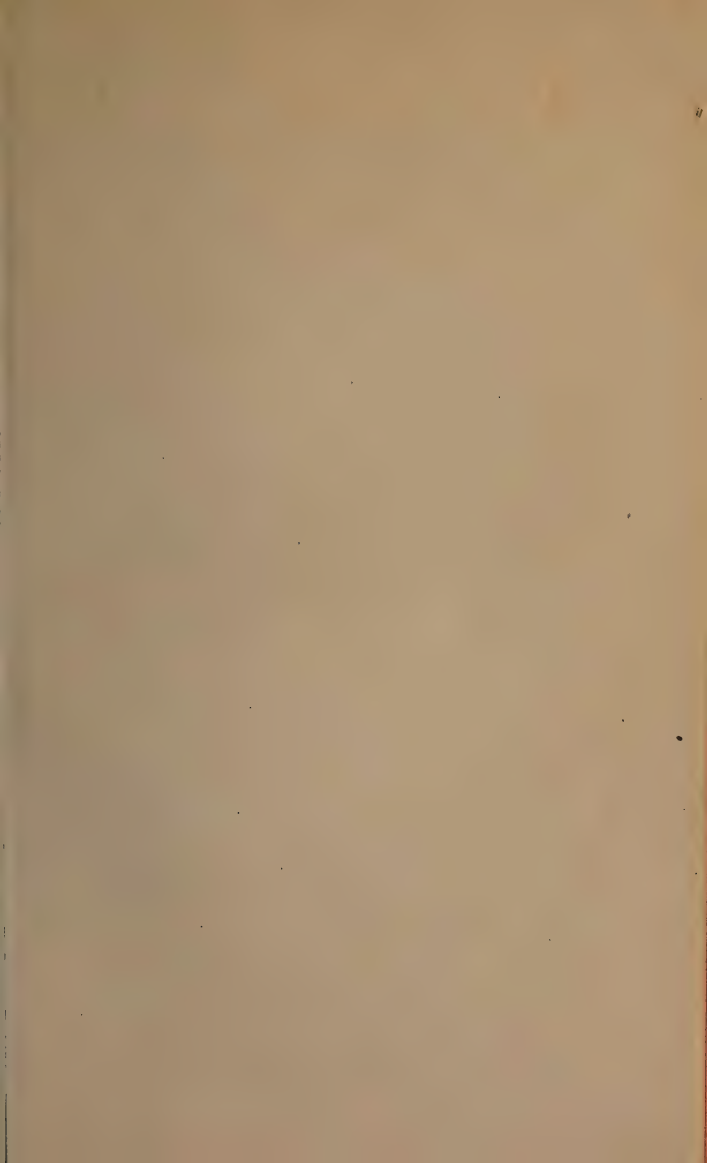
About a quarter of a mile farther on, is the *Old Castle of Eden*, formerly a place of considerable strength, but now a shapeless ruin. It stands in the corner of an enclosure in the vicinity of a farm-steading. In remote times it was possessed by the Meldrums, by whom, probably, it was built. The Lesleys of Eden succeeded the Meldrums; and after the Lesleys, the Duffs, from whom it has descended to the present proprietor. The property, under the spirited superintendence of this gentleman, has been much improved, and its value greatly enhanced.

From the Castle of Eden there are two roads; the one following the course of the Doveron; the other, to the left, by the old castle of Kin-Edar—both leading to Turriff.

The former passes by the *Mill of Eden*, prettily situated in a glen, near the confluence of the burn of Kin-Edar and the Doveron; *Denlugas*, the *Boat of Ashoggle*, *Haughs of Ashoggle*, and *Knockiemill*,—this last being at a short distance below the point where the burn of Turriff runs into Doveron. The scenery throughout the whole of this line is extremely pretty.

The other road, which strikes off to the left from the Castle of Eden, leads, at the distance of about a mile, to the *Old Church* of Kin-Edar. This church stands on the north bank of the burn of that name, in a very picturesque situation.¹ It is represented in the *New Statistical*

¹ The earliest notice we have of the Church of Kin-Edar is in the end of the twelfth century, when "Henry, parson of Kynedor, is a witness to charters by Matthew, Bishop of Aberdeen."—*Antiq. of Shires of Aberdeen and Banff*. John Comyn, Earl of Buchan, some time between the years 1289 and 1306, gave the Church of Kin-Edar to the Abbey of S. Mary of Deer, which grant was confirmed by King Robert Bruce.—ROBERTSON'S *Index to Charters*.





RUINS OF KIN-EDAR.

report, as “an inconvenient old building,” about a mile from the western boundary of the parish. The church seems to have been built under the incumbency of Dr. Guild, his initials being engraved on a stone above the west door. From the date 1621 on an arched gateway (the Lych-gate), leading into the churchyard, and of the same style as the church, we may conclude that this was also the date of the edifice.

Near the east end of the interior of the north wall there is a monument inscribed in Latin bearing date 1599, erected by John Urquhart, “to the honour of God, and in memory of his mother Beatrice, Lady of Cromarty.” Monuments to the memory of the above-named John Urquhart, known as the Tutor of Cromarty, and other members of the family, are also to be seen in what is commonly called “Craigston’s Aisle.”

On returning to the road, we shortly reach the Aberdeen and Banff turnpike, on the left of which stands the *New Parish Church* of Kin-Edar. This is a superior structure, and contains some very fine lancet-windows, and a neat bell-turret. It approaches the old style of ecclesiastical building more nearly than is commonly seen among the churches of the Establishment.

We now approach the *Castle of Kin-Edar*¹—the scanty remains of the once proud residence of the family of the Comyns, Earls of Buchan. A shapeless heap of ruin, spread over its extensive substructure, is all that remains to testify to its former strength and grandeur—the forlorn remnant of a greatness which could measure itself even with royalty! The castle stood on a bold precipitous rock, on the northern margin of a deep ravine, through which flows the burn of Kin-Edar, and by which it was protected on the south and west angles, and on the other two sides by a deep fosse. The bold and broken character of the ground in all directions was well calculated to give security to this castle-fortress. There are no records to be gleaned as to either its erection or destruction, but probably it existed in the time of the

¹ Kin-Edar, said to signify the Head of the Valley.

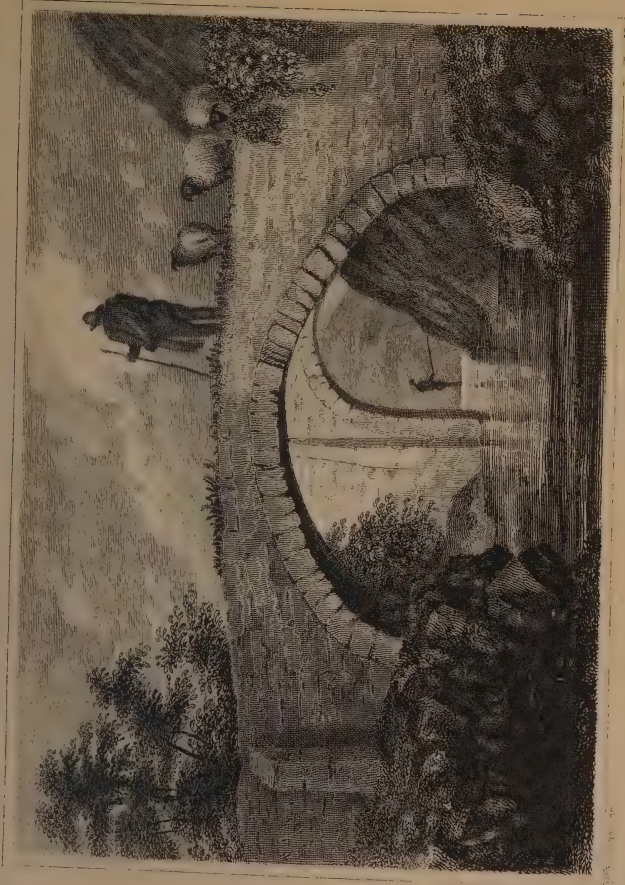
former Earls of Buchan, and was destroyed in the early part of the fourteenth century, when the Comyns were expelled the country, and their very name proscribed by King Robert the Bruce.

In the *View of the Diocese*, it is mentioned that there was "A chappell at King-Edward Castle"—a significant feature in the household architecture of the olden times, contrasting favourably with the tone of the religious life in the present day. The chapel was then a sacred precinct, marked off from the rude clamours of the outer world, in which the name of the Most High might daily be honoured, and the hopes and interests of a future state pressed home upon the minds of God's erring children. There is something venerable and imposing, in spite of the rude lawlessness of the age, in this picture of feudal subserviency to a yet higher power and authority.

The old Banff road skirts the western base of the rock on which the castle is built, and the turnpike-road is only a few yards distant. The two bridges are within twenty yards of each other, and may be seen from the same point.

Southward of the castle there is a broad level area, studded here and there with low rocky knolls, clothed with heath and brushwood; while immediately in front, and about a quarter of a mile from the ruin, it contracts into a narrow ravine, down which the stream descends in picturesque falls—ledge after ledge being scooped out by the constant action of the current, and thus affording a temporary abiding-place for the waters, till, overflowing their limits, they again gush forth, as though seeking rest in the deeper quietude of the valleys below. The sides of the glen are thickly clothed with brushwood, interspersed with larch and firs, which, in looking up from beneath, are, from root to branch, clearly defined against the unobstructed blue of the sky. It is called the *Beaver Craig*, and is a beautiful and romantic spot.¹

¹ Lately, in a cutting of the railroad, about a mile south of the ruins of the castle, a bed of *lias-clay* was discovered, full of organic fossil remains of an interesting description, consisting of ammonites, bellamites, &c.



OLD AND NEW BRIDGES AT KIN EDAP

To the north of the ruin stands the farmhouse of Kin-Edar, which deserves a passing notice, if only to record the kindness of its inmate, Mr. Runciman, who received us in our vagabond itinerancy with a hospitality worthy of the genius of the place.¹

The wreck of the family of Comyn was as complete as that of their castles. Brought into Scotland, among other Norman lords, in the retinue of King David I., they rapidly rose to wealth and power, their career being at once brief and brilliant. They figure in Scottish history for nearly two centuries, their power being suddenly extinguished by forfeiture, banishment, and proscription, by King Robert the Bruce, after his triumph over Edward of England at Bannockburn. An episode in the closing scenes of the history of this doomed and meteor-like family is worthy of record. John Comyn, the last of the Earls of Buchan, had married Isabel Macduff, sister of the recusant Earl of Fife, who, as well as her husband, was one of Edward's adherents. This lady was as warmly attached to the cause of the Bruce as her husband and brother were opposed to it. The honour of placing the Scottish crown upon the head of the sovereign at the ceremony of coronation belonged of hereditary right to her brother (Lord Fife); but when Bruce was to be crowned at Scone, her brother, by his desertion of the cause, had forfeited, or at least abandoned, this distinguishing privilege of his family. Determined that none but a Macduff should aspire to this honour, and in the enthusiasm of her own zeal for the cause, Isabel heroically assumed the office, and with her own hands raised the crown of Scotland to the brow of her rightful sovereign. Soon after this, Edward unfortunately became the arbiter of her future destiny. Isabel, having fallen into his hands, was kept shut up a prisoner, for seven years, in Berwick Castle, in an iron cage—illustrating a frightful feature of the times, and of the character of Edward in particular. If we may suppose a spectator being admitted to the evidence of such cruelty,

¹ See Appendix, TT.

we may well fancy his feelings, as well as those of the hapless victim of Edward's brutal revenge.

THE CAGED LADY OF BUCHAN.

Lady! what cruel doom is thine,
 Like tameless monster, caged, to pine
 Through the sweet prime of age!
 Could aught but lust of power, and pride,
 Have shaped this death—through years to bide—
 To glut a tyrant's rage?

O shame to knighthood!—shame to thee,
 Foul stain on England's chivalry,
 Thou rude and ruthless king!
 Thou fledd'st before the northern foe,
 And yet didst stoop, with coward blow,
 To strike so fair a thing!

Lady! I saw thee in thy pride,
 When setting woman's fear aside—
 O deed of rare renown!—
 With man's resolve, but woman's grace,
 Thou daredst on regal brow to place
 Old Scotia's sacred crown.

Thy recreant brother, Fife's proud heir,
 Had he possessed thy soul to dare
 Not England's king to fear,
 How great had he been in the deed
 Which gave the Bruce his rightful meed!
 Then—hadst thou not been here!

Not kindred—no, nor wedded love—
 Could thy high soul to treason move:
 Husband and brother he
 Who most could feel his country's woes,
 And best give back the foeman's blows,
 And set old Scotia free.

Stranger! I would these bars might rot,
 And Buchan's Countess be forgot,
 Might *this* remember'd be!
 That in the princely halls of Scone,
 The Bruce, in mounting Scotland's throne,
 Proclaim'd his country free!

Whilst thus redress'd my country's wrongs,
 Shall I forget proud Edward's pangs
 In weeping o'er mine own?
 For well I wot this deed of shame
 Shall married be to Edward's name,
 Where'er that name is known.

For me, then, weep not; weep for those,
 Who, leagued with Scotland's ancient foes,
 Dishonour'd traitors prove,
 And leave it to a woman's hand
 To fill the story of their land
 With deeds of faith and love.

Then hie thee, stranger! tell my foes
 That Isabel, 'mid all her throes,
 Is high of heart, and leal;
 Mothers henceforth shall proudly tell
 How caged and prison'd Isabel
 Did serve her country's weal!

A small tributary stream from a glen to the southward falls into the burn of Kin-Edar, near the ruin, on the right bank of which formerly stood *Garniston*, the seat of the chief of the Clan Dalgarno; and further on, in the same direction, *Craigston*, mentioned in the *View of the Diocese* as "a great castle with a battlement." *Craigston* Castle was built by John Urquhart of *Craigfintrie*, the proper name of the barony. According to an inscription on its walls, which still remains, it was "foundit the fourtene of March, one thousand sex-houner four yeiris, and endit the 8 of December 1607." The founder was a younger son of *Urquhart of Cromarty*; a family of great antiquity,¹ the hereditary sheriffs of that county, and at one time either actual proprietors of, or holding the superiority over, the greater part of the shire. This John Urquhart was guardian or "tutor," first to his nephew, the head of the clan, and afterwards to his grand-nephew, the celebrated Sir Thomas Urquhart, of ancestral eminence. We find John, the "tutor of *Cromartie*," numbered among the chiefs or heads of families who were required to find security for the good conduct

¹ See Appendix, UU.

of their respective clans, by an act of the legislature in 1587.

Originally the Castle of Craigston consisted of a central tower, with projecting wings. Subsequently the two wings were connected by an arch, the upper range of the building being thus converted into a completed square. Sir Andrew Leith Hay, in his *Castles of Aberdeenshire*, says:—"The front of the lofty arch is adorned by grotesque effigies, bearing crowns, or grasping warlike or musical instruments, with a richly-carved pediment of red sandstone. The inside of the castle is remarkable for a spacious hall, now converted into a handsome drawing-room, containing numerous specimens of curiously-carved oak panelling of the same age as the building, and the remains of its original decoration. These present the effigies of a very miscellaneous assemblage of heroes, kings, evangelists, and cardinal virtues."

The lower space under the arch is now built in, so as to form an entrance hall. The interior arrangements of the castle are of that intricate nature in which our ancestors seem to have delighted, but which modern refinement has here converted into both comfort and elegance. It contains a number of valuable portraits, of which three are by Jameson, our own Scottish artist, and six by Francesco Trevisani.

The castle is unfortunately placed in a hollow; but the tasteful arrangement of the adjacent grounds, rising on all sides, and richly clothed with wood, compensates in some measure for the want of distance in the view.

We learn from the *New Statistical Account* that the massive communion-plate still in the possession of the parish are inscribed with the names of the donors, Dr. Guild, Sir Thomas Urquhart, and John Urquhart of Craigfintrie, the former name of Craigston.¹

From Craigston we pass by the farms of *Slap* and

¹ The property, previous to the time of the Tutor of Cromarty, belonged to the old family of Craig of Craigston, from whom it is believed that Sir Thomas Craig, the great *Scottish Feudalist*, was descended.

Burnside to Dalgaty Castle (till lately a residence of the Earl of Fife). Near Slap we come to S. John's Well, "the strype" or current of which divides the farm of Slap from that of Slackadale.

Dalgaty Castle was formerly a seat of the Errolls. In the *View of the Diocese*, we read that "Delgatie, a castle belonging to the Earl of Erroll, one of whose seats it was, and purchased of late by Mr. Alexander Falconer (brother to the present David Falconer, late of Newton, now Lord Haulkerton), who married the heiress of that great house." This valuable property was purchased from James, Earl of Erroll, in 1763, by Peter Garden, Esq. of Troup,¹ and sold by his son Francis, in 1798, to the late James, Earl of Fife. It was the seat of the late Honourable Sir Alexander Duff, father of the present noble Earl.

The castle stands on the west bank of a valley, the eastern verge of which abruptly rises into a hill, covered with wood. From an inscription on one part of the building, the date of its erection is 1579; but we can scarcely think that this is the age of the original castle, the style of which is Norman. Some alterations and additions were made by the late Sir Alexander Duff, in good keeping with the earlier parts of the structure. This venerable pile now combines all the grandeur of the baronial mansion of former times with the refinements and elegances of the present day. It is a regularly castellated building, about sixty-six feet in height, parts of the walls being at least seven feet in thickness. Some of the original rooms are groined, having the bosses embellished with the arms of its former occupants, the Hays of Erroll. Immediately adjoining the castle are the remains of the chapel, in which are stones with inscriptions, now scarcely legible. The view from the battlements is very fine, embracing the immediate grounds and gardens, and commanding an extensive view of the surrounding country.

The approach to the Castle from the lodge on the

¹ For £20,000.

Turriff side is upwards of a mile, through a fine plantation of trees.

Turriff—anciently written *Turured* or *Turureth*, *Torra* or *Turra*—is said to signify a mount or height. The town is pleasantly situated on a broad table-land bounding the *Water of Turriff*, and is sheltered on the north by the hill of *Vrae*, and on the east by that of *Cotburn*. It has a square near the centre, with streets branching off in different directions, in the vicinity of which are some of the principal buildings. The houses are built of red sandstone, quarried chiefly in the neighbourhood of *Dalgaty Castle*.

The tutelar of the parish is *S. Congan*, corrupted into *Cowan*. His fair is still held here. Mention is made of the church of *Turriff* as early as the beginning of the thirteenth century. In 1214, *Marjory*, Countess of *Buchan*, gave it to the monks of *S. Thomas of Arbroath*, the grant being confirmed by *William the Lion*, and *Adam*, Bishop of *Aberdeen*. In 1273, the church of *Turrech* was bestowed by *Alexander Comyn*, Earl of *Buchan*, *Justiciary of Scotland*, on the *Hospital of S. Congan*, which he founded here for a master, six chaplains, and thirteen poor husbandmen of *Buchan*.¹ In 1412 the church of *Turriff* was erected into a prebend of the cathedral of *S. Machar of Aberdeen*.

The old church was a building of some note, being one hundred and twenty feet long by eighteen feet wide. The date of its erection is not known, but is supposed to be in the eleventh century, and in the time of *Malcolm Canmore*.² From the old *Statistical Account* we learn that “the east end was formerly divided from the rest of the building by a row of ballisters,” by which, no doubt, is meant a chancel-screen. The only part of the structure which now remains, as we learn from the *New Statistical Account*, is “the eastern part of the building called the *quire*, and the *belfry*, which is rather a handsome piece of architecture, and contains a fine-toned bell, bearing the date 1557.” On the north wall of the

¹ *Registrum Epis. Aberd.*

² *New Statistical Account.*

church is a tablet in memory of one of the Barclays of Towie, of date 1636, and in the burying-ground are several monuments worthy of notice. In consequence of the dilapidated state of the churchyard wall, a mason was employed, in 1861, to repair it, and by way of economy, to take the materials from the remains of the old church! Near the spot in the south wall, where the work of demolition was going on, there had been a window, which, along with others, had been built up at the time when the church fell into Presbyterian hands. One side of this window fell along with the ruin, but the other remained intact, and displayed to the astonished gaze of the workmen a fresco painting of a mitred abbot, on the bay of the window. The colours were wonderfully fresh. It represented an Episcopal figure, fully habited, his pastoral staff in his left hand, his right hand being elevated in the act of benediction, with an inscription above, "S. Ninianus." A similar fresco was on the opposite splay, which, as we have said, was destroyed in the pulling down of the wall. There is reason to believe that there had been a series of pictures all round the church. From the "History of the Abbots of Kinloss," by Ferrerius, we learn that certain paintings, apparently in oil, were executed for Abbot Robert Reid, at Kinloss, about the year 1540. The historian adds that the artist also painted the chamber and oratory of the Abbot, "*sed pictura levior quae nunc est per Scotiam receptissima.*" It is thought that these expressions are descriptive of fresco painting. The fragment of S. Ninian, thus discovered, is of especial value as a specimen of Scotch ecclesiastical frescoes, of which we know so little.¹ Some

¹ "The ecclesiastical robes of the ancient church were represented in this fresco. The alb, or under dress, over the feet, white; the chasuble, descending from the shoulders, of a leaden colour, but believed to have been black originally; the habit over the chasuble, yellow; the scapular, or kind of apron, Venetian red; the stole, which should be partly seen on either side of the bottom of the chasuble, is not distinguishable in colour from the scapular in the fresco; the amice, over the left arm, white; the crozier, yellow; the mitre, black, with yellow stripes."—*Banffshire Journal*, Dec. 24, 1861.

houses, called "Abbey Land or house of refuge" (*Maison Dieu*), mark the site of the almshouse founded by the Earl of Buchan, as above stated. In 1329 it was endowed by King Robert Bruce, by a charter granted at Kinkell, with the lands of Petts, "in puram et perpetuam eleemosynam pro animâ Nigelli de Bruys, fratris nostri." ¹

There is every reason to believe that the Knights Templars had an establishment here. On the south side of the town there is a spot of ground called "The Templars' Brae," and a house called "The Templars' Feu," the proprietors of which held their charters from the Lords Torphichen, to whom a considerable part of the lands of the Knights Templars had been given by the Crown on the dissolution of the order in the beginning of the fourteenth century.

In the year 1446, William Hay of Erroll obtained the patronage of the Church of Turriff in lieu of that of Erroll, of which his grandfather had been deprived. This grant was confirmed by James II. in 1450. In 1511, James IV. granted to Mr. Thomas Dickson, prebend of Turriff, a charter, erecting Turriff into a burgh of barony, and constituting the prebend superior of the burgh, and titular of the tiends. It also gave power to the burgesses, with the consent of the prebend, to choose, yearly, bailies and other office-bearers for the govern-

¹ The Sir Nigel or Niel the Bruce, for the peace of whose soul this grant was made, was the third brother of the king. His fate was a most cruel one. We learn from Fordoun that "he was a youth of great beauty, was taken by the English in the Castle of Kildrummy, and put to death, either at Berwick or Newcastle, in the year 1306." In Barbour's *Bruce* we read that "tidings of the capture of the young knight and his companions were brought to Edward as he lay on his deathbed at Burgh-on-the-Sands, and that, when it was asked him what should be done with these captives, he exclaimed, with a ghastly smile, '*Hang and draw.*'" "In A.D. 1557, William Hay, parson here, in honour of the Trinity, the Virgin Mary, and St. Cowan, founds a rent to the chaplain of the cathedral for praying for his soul, and those of George, then Earl of Erroll, and patron of this church; and of William, Earl of Erroll, and Thomas Hay, of Logie, his brother, slain at Flodden, and all the rest of that name who were there slain."—*View of the Diocese.*

ment of the burgh, with a right to hold weekly markets at the Cross on *Sundays*, and public fairs at the Feast of S. Peter, called *Lammas*, and at the Feast of S. Congan, in the middle of October.

The grammar-school of Turriff enjoyed a considerable reputation. In 1546, Andrew Hay, Rector of Turriff, with consent of George, Earl of Erroll, and William Hay, Canon of the Cathedral Church at Aberdeen, granted a charter of seven roods of land to the chaplain and master of the grammar-school; and, at a later period, Mr. Andrew Skene, Prebendary, to promote the interests of education, made over the customs of the markets to the Earl of Erroll, on the condition that he should pay £100 Scots as salary to the schoolmaster.¹

The Earls of Erroll had a *Lodging* in Turriff, which, according to the *New Statistical Account*, “probably was the *fore-house, hall, and chambers, disposed by Thomas Mowat*, and, after various occupants, is now the property of Mr. Norman Gordon, bank agent, and still retains, by way of distinction, the characteristic name of *The Lodging*.”

The Erroll family were the superiors of Turriff from 1412 to 1762, the long period of 350 years. At this time, James, Earl of Erroll, was appointed by the royal family to conduct the affianced bride of George III., Charlotte of Mecklenburg, to England. The magnificence he displayed on this occasion entailed upon him the necessity of disposing of this fine property, in order to meet the extravagant outlay of this embassy.

The Market-Cross of Turriff is of considerable antiquity. It is erected in the principal street, and was the place where, in former times; the sheriff of the county occasionally held his court. In 1557, an inquest was held, “*Apud Crucem de Turriff*.” In the course of time the cross had become quite dilapidated, till about 1842, when it was put into thorough repair. It consists of an upright pillar, raised on a pedestal of circular steps. “*The Cors of Turra*” is therefore once again the “public forum” of the burgh.

¹ *New Statistical Account*.

The present *Parish Church* stands on a rising ground to the north-west of the town. It was built in 1794, and is described as a “convenient and comfortable, though by no means an elegant structure.” The *Free Church*, on the opposite side of the town, is in a more ambitious style of architecture. The *Episcopal Church*, a recent structure, consecrated in 1867, built to supersede one of an older date near the south entrance of the town, is a pleasing specimen of the early English church architecture, and stands on a commanding eminence to the westward of the town. It has a small tower and spire at the south-west corner, containing a fine bell, but to which justice is not done, from want of room to ring it; it is from the foundry of Taylor, of Loughborough. The church is dedicated to the Holy Trinity and S. Congan, the patron saint of the parish.

Till about the middle of the last century, there were the remains of several towers about the place, one of which still exists, in the gateway and vaults of an old, and now almost ruinous building, which goes by the name of *Castle Rainy*. No records remain of their origin or purpose. On the site of this old building, so long one of the “lions of Turriff,” a tall, high-shouldered house has been erected, containing school-rooms on the ground floor, and the town hall above.

There are two inns in Turriff—one in the west angle of the square, and the other near the centre of the town. There are also several banking offices, good shops, and several respectable private residences, which, with its trade and commerce, are considerably on the increase. Turriff has one of the largest pork-curing establishments in Scotland.

In the *New Statistical Account* we read that, “on the Haugh of Laithers, opposite to the Boat of Magie, were lately to be seen the remains of a chapel, said to have been dedicated to S. Carnac. May this not have been the Carnac who was one of the Bishops of Mortlach before the Episcopal seat was translated to Aberdeen, and when this parish was probably in the Diocese of Mortlach? Carnac died anno 1125.”

The Haugh of Laithers has been invested with considerable interest by an hypothesis, as given in the *New Statistical Account* of the parish. "It is highly probable, as mentioned in the last Statistical Report, that Lathmon, the Pictish prince whom Ossian celebrates, had his seat in this parish. Not only do Laithers and Dorlaithers bear a strong resemblance to Lathmon and Dunlathmon, but the landscape drawn by nature exactly corresponds to the description of the poet. We may observe on the bank of the river, 'the green dwelling of Lathmon.' We may wander 'with the blue-eyed Cutha in the vale of Dunlathmon.' 'High walls rise on the bank of Duv-ranna.'"

"Tumuli, upright stones, and cairns, are visible on the more elevated ground of the parish; and on the hill of Ardmiddle, on the south-west side of Colp, on the south-east, and of Brakens and Burnside of Delgaty on the east, urns with calcined bones have been found; and as it is well known that about the end of the tenth, or beginning of the eleventh century, this district was much molested by the hostile invasions of the Danes, it may be supposed that to commemorate the victories gained over them by the chief of Buchan, Indulf, and Malcolm II., these monuments were erected to mark the spot of some signal achievement, or the resting-place and dust of some distinguished combatant. Flint arrow-heads and fragments of arms have also been dug up in various places, with silver and copper coins of great antiquity and curious character."¹ Arrow-heads, we may observe, are vestiges of a more remote age than that of the invasion of the Danes.

The estate of *Gask*—formerly belonging to the Forbeses, subsequently to the Fordyces, and lately to J. Mackie, G. Robinson, and William Rose, Esquires, but now the property of the Earl of Fife—occupied for some years by the late Lord Kintore as a hunting-seat, lies to the east of the town.² Here—and there are several others in the parish

¹ *New Statistical Account*.

² "The estate of Gask was an independent barony for several centuries. It appears upon record that, in 1375, it belonged to the

—is a mineral spring called the *Silver Well*. These wells, in whatever veneration they may formerly have been held, are now of no repute.

Balquholly.—This ancient feudal designation is now changed into the modern and commonplace title of *Hatton*. The Castle of Balquholly was formerly the seat of Mowat of Balquholly—the chief of that name, and for many generations of considerable note in the north. In old charters the name is written *De Monte Alto*. The following is given in the *View of the Diocese*, “’Tis said there is but one lord baron in Norway (who is therfor called the Baroon), and that his surname is Mowat.” As far back as the year 1252, Michael Mowat was one of the great justiciaries of Scotland; and in a charter granted by King Alexander II. in the year 1236, we find *M. de Monte Alto* as a witness. George Mowat of Ingliston, a family now extinct, was a cadet of the Mowats of Balquholly. He was created a baronet by King Charles II. in 1664.

Dr. Irvine, in his *Lives of Scottish Writers*, states, as we see in the following extract, that Sir Thomas Urquhart of Cromarty had his residence at Balquholly: “In the year 1639, he (Sir Thomas) appeared in arms among the northern confederates who opposed the Covenanters. His place of residence, named Balquholly, had been plundered of muskets and carbines by the lairds of Dalgaty and Tolly. Having obtained the assistance of other gentlemen, he, on the 10th of May, made an attempt to recover his weapons of war from the house of Tolly; but Lord Fraser and the eldest son of Lord Forbes, being aware of their approach, manned the place so effectually that an attack seemed to be hopeless. One man was killed by a shot from the house, and this is said to have been the first blood shed by the Covenanters.” Sir Thomas himself informs us that, “having

Turings of Foveran, who flourished in Aberdeenshire in the days of K. Robert Bruce. Afterwards it came into the family of Burnett of Leys. Thomas Burnett of Gask was killed at Flodden; and King James V. renewed the gift of the lands to his son William, then, and on that account, declared a nine-pound landholder of old extent; on whose return, A.D. 1514, the present proprietor of Gask holds his freehold at this day (1792).”—See *Old Statistical Account*.

obtained, though with a great deal of pain; a fifteen hundredth subscriptions to a bond conceived and drawn up in opposition to the vulgar Covenant, he selected from amongst them so many as he thought fittest for holding hand to the dissolving of their committees and unlawfull meetings." Sir Thomas must have held the castle on lease, as he never was proprietor of this estate.

From Mr. Alexander Hepburn we learn that "some two miles towards the south," from Turriff, "is the strong Castle of Balquholly, belonging to James A. Erskine, brother to the laird of Pittodrie, who is married to Mowat, the heiress of Balquholly." The estate was sold in 1727 to Duff of Hatton, in the possession of whose family it still remains. About the year 1814, the present *Hatton Castle* was built. According to the *New Statistical* report, "it is a very substantial and commodious edifice, of a quadrangular form, with corner turrets. A remnant of the ancient residence of the proprietors of Balquholly was preserved when the castle was completed, in 1814; and, while its outward appearance is handsome and attractive, the internal accommodation is no less convenient and elegant. It may be here remarked, that if the etymology of the ancient name, Balquholly, be correct—namely, *the House in the Wood*—Hatton Castle has a just title to its former appellation, being embosomed in wood of rich variety, and sheltered in great measure from every wind that blows."

During the wars of the Covenant, Turriff was twice, in the course of one year, the scene of a hostile meeting between the royal and the rebel parties. Montrose, who as yet was with the Covenanters; had been authorised by *the Tables* to hold a meeting with the committee at Turriff, with a view of joining in a grand conclave with the northern Covenanters, chiefly composed of the Forbeses, Frasers, Keiths, and Crichtons.¹ Huntly, who was at the head of the loyal party in the north, hearing of their intention, was strenuously advised by Ogilvie of Banff to muster his followers on the same

¹ *Montrose and the Covenanters.*

day, and at the same place. Montrose having been informed of this—to use the words of Gordon of Rothiemay—“with such of the cavalrye of the Mearnse and Angusse gentrie as wer neerest, or readiest, or most zealous to the service, flies over the Grangbean hills with all speed possible, scarce ever sleeping or resting till he gott to Turreff.”¹ Spalding says, “they came not be Aberrdein, but upon Wednesday the 13th of Februar (1639), they lodged with the Lord Fraser, at his place of Muchallis, and in the countrie about; and about the morne, being the 14th of Februar, they rode from Muchallis to Turreff.” By means of this forced march, Montrose reached Turriff before Huntly arrived; and, mustering his own followers and friends who had joined him, to the number, says Spalding, of “eight hundred weill-horsed, weill-armed gentlemen, and on foot together, with buff coats, swords, corslets, jackis, pistols, carabines, hagbutts, and other wapins. Thus they took in the town of Turreff, and busked very advantageously their muskets round about the dykes of the kirkyeard, and sat down within the kirk thereof such as was of the committee.”

No sooner were they thus established than the van of Huntly's army arrived, and, finding the town so formidably occupied, they drew off to the fields in the neighbourhood. “How soone Huntly himselve came neer the place, he had advertisement that it was possest and tackne upp by Montrose and his followers. Therefore dissembling his dissatisfaction, he rode another way towards the plain, whither the rest of his company wer begunne to move. The place is known by the name of Broade Foorde of Towie. Severall who wer present urged Huntly to fall on and dryve away the Covenanters.” Ogilvie, Earl of Findlater, was among those who kept rendezvous with Huntly on this occasion. This nobleman, “who was knowne to have no stomacke for war, took occasione to mediate peace betwixt Huntly and Montrose.” After some parleying, and a proposi-

tion made by the Covenanters, which Gordon terms "somewhat ridiculous," it is stated that "some tyme before sunnesett, Huntly breake upp his rendezvous, and sent the most pairt of his own men back to Strathbogye—ryding hard under dyckes of the churchyarde westward, within two picke lenth to Montrose company, without salutatione or word speaking on either syde. The next day Montrose disbanded and returned southwards again." This bloodless affair was afterwards known as *the first Raid of Turriff*.

For the next redoubtable meeting at this place, called *the Trot of Turriff*, we must refer our readers to the Appendix.¹

Before leaving the vicinity of Turriff, we shall resume our journey along the banks of the Doveron, which we left at the point where it receives its affluent, the Water of Turriff. Up to this junction, in ascending the river, we were proceeding in a southerly direction. At Turriff we turn at nearly a right angle, and, still following the stream, ascend in a westerly course to *Muiresk*, about a mile from Turriff. The house is pleasantly situated on the south bank of the Doveron, and though not an extensive building, is said to be very commodious. It was in former times possessed by the *Brodies of Muiresk*, and after passing through various hands, is now the property of Robert Spottiswoode Farquhar Spottiswoode, Esq.

A mile farther, and we come to *Scobbach* (Milne). The house is built in the Elizabethan style. There are few situations that can surpass this in beauty. It commands a fine view of the river, and is surrounded with wood interspersed with a smiling scene of richly cultivated lands, which, with the hills and rising grounds in the distance, justify its claims to "vie with any of the same extent on the run of the Doveron."

We now ascend by the *Boat of Magie*, *Laitthers*, and *Drachlaw*, to the *Herne Burn*, about three miles above the Bridge of Turriff, where ends our present line of travel.

¹ See Appendix, VV.

CHAPTER XII.

FROM TURRIFF TO OLD DEER BY CUMINESTOWN.

BESIDES the road from Turriff to Cuminestown by the way of Hatton Castle—to which we shall presently return—there are two branches of a road leading past Dalgaty, which keep, the one on the south and the other on the north of the castle, and join again at about a mile beyond it. This route extends for about five miles to Cuminestown, but presents nothing of interest except the castle and the red sandstone quarries in its neighbourhood.

Returning, therefore, to the Bridge of Turriff, and keeping to the road which skirts the stream till we turn off to the left to Hatton Castle, at about two miles from Turriff, we come upon the farms of *Darra* and *Colp*, and the old family mansion of *Idoch* or *Udock*. This formerly belonged to the Simpsons of *Idoch*, in whose possession it was in the year 1696, as may be seen by the poll-books. It soon after passed into the hands of the Erroll family, and is now, we believe, part of the Fife estates. This route follows the course of the Water of Turriff, which, however, changes its name two or three times. The country through which the road passes, especially the “Vale of *Idoch*,” is extremely pretty, and well cultivated. A mile or two before we reach Cuminestown, the road joins the one running by Dalgaty, and soon after passes the *Mill of Pot*, and the lodge of Auchry House (Lumsden). At this point the road takes a bend to the right, and half a mile farther we enter *Cuminestown*. To the right of the village stand the *Free Church* and manse, in a hollow or valley, close by the outskirts of the *Waggle Hill*.

The village of Cuminestown is straggling, extending

along the northern side of the hill for nearly a mile. The houses are built of an inferior kind of dark red sand stone, from quarries in the neighbourhood. *Monquhitter*, the parish of which Cuminestown is the principal village, signifies, as we are told, "the place of snaring deer." "The parish was disjoined from that of Turriff in 1649, and Mr. William Johnstone, the first Presbyterian minister after the Revolution settlement, was ordained to Monquhitter on the 15th November 1727. Till about that period this district was one of the strongholds of Episcopacy in Scotland."¹

The *Parish Church* was erected in 1764, but, as it is said, in a very inefficient manner. It is a plain shapeless building, but prettily situated on the slope of the hill.

A church, anterior to this, was erected by William Cumine of Auchry and Pitullie, who was for some time a magistrate of Elgin, and left a bequest for behoof of four decayed burgesses of that town.²

¹ *New Statistical Account.*

² AUCHRAY'S OR PITTULIE'S MORTIFICATION.—The charity under this title was instituted by William Cumine of Auchray and Pitullie, who, by deed of mortification, dated the 12th October 1693, bequeathed a sum of money to be laid out in the purchase of lands, the rents of which were to be applied for the maintenance of four poor old decayed or broken merchants, being residents within the burgh, and burgesses thereof. With part of the amount the "Leper" lands had been purchased previous to the date of the deed of mortification, and since that time the four crofts called the "hospital crofts," and a rood of burgh land, have been purchased for the purposes of the charity. The balance, £2022, 17s. 6d. Scots, or £168, 15s. sterling, lies in the hands of the Town-Council, for which interest at five per cent is paid yearly into the funds of the charity. The lands are in the possession and under the management of the magistrates, and the

Present rental is	£54 10 0
Interest of £168, 15s. in town's hands,	8 8 9
	<hr/>
	£62 18 9

This sum, after deducting a few shillings for local taxes, is divided equally among the four decayed merchants presented to the charity. The presentation is vested in the donor's heirs and successors jointly with the magistrates of Elgin, who alternately have the right of nomination.

A monument to his memory stands within the present church, bearing the following inscription:—

“Memoria uiri optimi Gulielmi Coming ab Auchry & Pituly. Elgini quondam consulis qui ptochodochium quatuor inopum mercatorum ibidem mortificavit ac postea templum hoc impensis his condidit ac 29 Octob., A.D. 1707. Ætat. an. 74. pie obiit: monumentum hoc posuit uxor eius dilectissima Christiana Guthry.

Obserua integrum et aspice rectum finem illius uiri esse pacem. p. S. 37 & 37.

Vive memor Lethi fugit hora.”

The *Episcopal Church* stands near the centre of the village. It was built in 1844, and is dedicated to S. Luke. It is plain, but strictly ecclesiastical—has a consecrated burying-ground, and a neat parsonage and school-house of superior design attached to it. Much has been done by the kindness and liberality of the proprietor, Mr. Lumsden of Auchry.

The *House of Auchry* stands on a lawn at the base of a gently-sloping hill on the opposite side of the valley. It is a spacious mansion, built of red sandstone, and forms a prominent object in the view. It is well backed with wood, and sheltered from the north winds. Much has been effected on this estate in the way of improvement, by the present proprietor, and large tracts of barren heath are now rich in corn and pasture.¹

Auchry, till about the time of the Revolution, belonged to the family of *Con*. *Con* of Auchry was a house distinguished for its adherence to the communion of Rome, and for giving birth to George *Con*, a famous scholar and ecclesiastic, in the early part of the seventeenth century. He was agent to the Pope at the court of Henrietta, Queen of Charles I. For his zeal in the papal

¹ *Balthangie*, part of the estate of Auchry, and now the property of William Lumsden, Esq., of Balmedie; and *Allathan*, the adjoining estate, belonging to Andrew Murray, Esq., were formerly under an inferior system of husbandry, and consequently of little value. They are now assuming a very different aspect, under the auspices of encouraging landlords and the operations of intelligent and enterprising tenants.--Appendix, WW.

cause he was to have been rewarded with a cardinal's hat, but died on his way to Rome, in the forty-second year of his age.

The *Garmond* is a village built on the rising-ground about a mile from Cuminestown, and on the opposite side of the valley, a little eastward of Auchry. The house of Millfield (Garden) lies in the hollow, south-east from the Garmond. A commutation-road from Cuminestown passes Millfield, and, two miles farther on, the village of *New Byth*, built on the ridge of a hill, in the vicinity of a bleak moss-bog, which supplies the villagers with fuel. A mile from New Byth the road joins that from Banff to Peterhead.

Retracing our steps to Cuminestown, from whence our present route starts, we find there are two roads by which we can reach Old Deer. The most direct is the one to the north, which traverses the hills of Crossgight, and thence by the farm of Shevado, a little to the south of Brucklaw Castle, to the valley of Deer, opening up a wide range of country. Taking the more southern line, we find the road pretty straight for about two miles, and passing through a bleak uninteresting tract of country; it then takes a sharp turn to the left, where it crosses the *Burn of Allathan*—said to be a Gaelic word signifying *Alt-na-Ythan*—a tributary of the Ythan, into which river it runs. Our route now continues for a couple of miles, through the bleak district of *Corbshill*, till we reach *Brucehill*, which, it is said, takes its name from Edward, brother to Robert the Bruce, who encamped upon it when in pursuit of Comyn, after the battle of Inverury. This historic incident is all that imparts any particular interest to the spot. There are no traces of the camp remaining. Brucehill, the hill of Culsh, and the hills of Crossgight and Bonnykellie—all in the parish of New Deer—are, with the exception of the Mormond, among the highest grounds in Buchan. “No part of it, however,” says the *New Statistical* report, “rises higher than two or three hundred feet above the level of the sea.”¹

¹ This is much understated, as we learn from the official survey of the county.

From the hill of Culsh, in the neighbourhood of the village, may be seen in a clear day the spires of Peterhead, about eighteen miles distant to the eastward; and looking west, may be seen Benachie, about twenty-five or twenty-eight miles off; the Foudland Hills, the hills in the neighbourhood of Banff and Cullen, and Benrines in the county of Banff."

About a mile southward of the Brucehill is the old mansion-house of *Auchmunziel*, a name said to signify *the field near the moss*—still applicable to the spot on which it stands; and a mile eastward of the same hill, we arrive at the village of *New Deer*. This is a long straggling place, stretching from north to south for nearly a mile, and contains about a hundred houses, picturesquely built along the ascending ridge of a steep hill; the upper end of the village being at least a hundred feet above the lower extremity. The principal buildings are the *Parish Church*, with its school and manse, several inns, and a few tolerably good shops and houses. The church has considerable claims to notice. The style of architecture is of the earlier period of what is known as the perpendicular or *third pointed*. The tower, which, at first, was carried up only to the level of the roof, is now finished, and has a fine effect, giving quite a character to the village. The tower is furnished with a bell and clock. This was carried out in 1865. This is among the most ecclesiastical-looking structures of the Established Church in Buchan. It stands a little away from the site of the *Old Church*, built in 1622 by the Earl Marischal and the other proprietors; the parish "being wholly taken out," as we learn from the *View of the Diocese*, "of that of Old Deer. It has four silver chalices, raised out of the gifts of the congregation by Mr. David Sibbald, minister here under Bishop Halyburton."¹ We learn from the same authority that "New Deer was at first called Auchreddie, from a village of that name near which it stands." The west doorway of the old church was pointed and richly moulded, and the

¹ Halyburton filled the See of Aberdeen from 1682 till the Revolution in 1688.

belfry of good design. But neither doorway nor belfry were thought worthy of preservation. In the revised Statistical report of the parish in 1840, we read that "since this was written, a handsome church has been built, capable of containing 1500 persons, and the old church has been entirely demolished." The *Free Church*, with its manse, is built at the other extremity of the village. It is a neat and commodious edifice, and stands in a good and striking situation.

The village of New Deer affords unmistakable evidence of the enterprising spirit and improving taste of the inhabitants. A public hall and some fine large houses, in the immediate vicinity of the church, have lately been erected. Throughout the village also—for example near the market place—several good shops and dwelling-houses have superseded the old low huts which, till lately, disfigured the place. The proprietor, Wm. Dingwall Fordyce, of Brucklaw, Esq., M.P., is said to give great encouragement to those improvements. On the south-western outskirt of the village, across the streamlet, and on the property of the Earl of Aberdeen, a number of good houses—forming the village of Auchreddie—are gradually springing into existence.

On the hill of Culsh, at some little distance from the Free Church, there was formerly a Druidical circle—the neighbouring farm being still known as "The Standing Stones of Culsh." It seems the stones of this temple were removed about 1770, for the purpose of building a manse, and now not a vestige remains. *Quid intactum nefasti liquimus?*

Tumuli were also frequently to be met with in this parish, in which were found urns of baked clay, containing human bones, and ashes. The ploughshare has passed over these also, and left no signs of the past!

The *Muckle Stane of Auchmaliddie* was another remnant of past ages. It was a *rocking-stone* of great bulk, but movable at a particular point by the slightest touch.¹ It now lies upon the ground, an inert mass of rock. By

¹ See Appendix, XX.

whom, or for what purpose, these rocking-stones were poised, is matter of vague conjecture. It has been supposed they might have been used as stones of ordeal, by which the Druid, or Scandinavian priest, pretended to test the guilt or innocence of persons accused. The rocking-stone of Auchmaliddie, having outlived its original purpose, remained an object of harmless wonder and admiration to succeeding ages, till the more homespun notions of our honest countrymen suddenly brought it to a stand-still.

There were formerly several family residences in this parish, some of which have altogether disappeared, and others passed into the hands of strangers. Of these we may mention *Culsh*, once the seat of Lindsay of Culsh; *Artamford*, the seat of Irvine of Artamford; *Cairnbanno*, the seat of Wilson of Cairnbanno—now all merged into the estates of Brucklaw. *Barack*, formerly the seat of Gordon of Barack; *Fedderat*—already mentioned; and *Nethermuir* (Gordon). This last is about three miles from New Deer.

There are two other religious edifices in this parish which we have not yet noticed: one, situated in the wood of Artamford, belonging to the *United Presbyterians*; and another at a place called *Whitehill*, belonging to the *Original Seceders*. They are now become one body, under the first of the above denominations.

CHAPTER XIII.

FROM NEW DEER TO FYVIE AND AUCHTERLESS.

THE village of Old Deer is six miles from New Deer—the road running along the northern base of the hills of *Glackriach* and *Aikey-brae*. *Maud*, a rising and rapidly increasing village, lies in the valley half way between the two parish churches, and at the line which divides the parishes. Here is the *Junction* of the Peterhead and Fraserburgh branches of the Buchan Railway; and also, at a little distance southwards, on the brow of a knoll, the *Buchan Combination Poor-house*—a conspicuous and striking building. As this route, with this exception, offers nothing of particular interest, we shall retrace our steps as far as the Brucehill; but instead of returning farther on the Cuminestown road, we turn to the one on the left, which leads to *Fyvie* or *Auchterless*, crossing the “*Slacks of Cairnbanno*,” a series of winding glens lying between the western base of Brucehill and the *Burn of Aslead*, or *Auchslead*, a distance of about a mile and a half.

About the close of the last century, the *Slacks* were notorious for the smuggling operations carried on within their bog-moss intrenchments. The roads, for months together, were nearly impassable, the inhabitants wretchedly poor, and fuel in abundance—all circumstances highly favourable to contraband operations. The systematic defeat of the *gauger* was part of the business of their lives. A watch was placed at “brewing times” at all the most accessible points of approach, and in case of danger a horn was blown to give notice. It now belongs to “old-world stories,” how women—the decoy-ducks—were seen scampering over the hills, ostentatiously

burdened with creels, trying the exciseman's wind and his ingenuity in the chase; till all danger was over at home, when an empty or deceptively-loaded creel was the reward he had for his trouble. This debasing traffic is now happily at an end. In the place of reckless habits, miserable habitations, and neglected cultivation, we have decent homesteads, respectable inmates, good roads, and well-drained lands.

Having passed the Slacks, we come to the bridge of the Burn of Aslead, still called the *New Bridge*, though built in the end of the last century. Passing a narrow slip of the parish of Monquhitter, running about three miles to the south, and never more than a mile in width, we come to the *Bridge of Swanford*, where we enter the parish of Fyvie. About half a mile beyond this point, the road divides on the eastern slope of the *Deer-hill*—in Gaelic, *Fia-Chein*, which is said to have given the name to the parish, anciently "Fyvin." Taking the right or northern branch of the road, we ascend to the ridge of the hill, a distance of a full mile, and mostly covered with moss-bog and heath. From this point we have a good view of the mountains along the courses of the Dee and the Don, and the upper parts of Banffshire.

At about a mile from the *Kame* (comb) of the hill is the farm of *Kethan*, westward of which are those of *Brownhill* and *Lendrum*. Here, till lately, the memorials of a terrible carnage, still spoken of as the "Battle of Lendrum," were preserved. A barren heath on the farm of Brownhill was thickly studded with mounds and small cairns. The tenant, in bringing his heath under the plough a few years ago, removed these hillocks, in many of which he found pieces of corroded iron, and other evidence of the conflict. On a field to the east of the farm-steading of Kethan there was a very large heap, known as "Donald's Cairn." This page of the unwritten history of the district, which had preserved the memory of the battle for so many centuries, was also thoughtlessly obliterated about the year 1850 by the tenant, who regarded it merely as an eyesore and encumbrance. It is much to be regretted that the proprietors of the soil should, in so many cases,

exhibit so little interest in the preservation of the monuments of antiquity which happen to exist on their estates. Had only a hint been given to the intelligent young farmer of Kethan that Donald's Cairn was of historical interest, he would, we have every reason to believe, have spared it, as his father had done before him.

In Forsyth's *Beauties of Scotland*, we read that—"In the parish of Monquhitter is said to have been fought a great battle against Donald of the Isles, supposed to be Donald Bane, brother to Malcolm Canmore. The battle was fought at Lendrum for three days, against the forces of the north, commanded by the Thane of Buchan, who was of the royal party. The battle of the first day was fought about a mile to the east of Lendrum, where a number of small tumuli marked the graves of the slain, and from whence Donald was beat back to the camp, the situation of which, called 'Donald's Field,' is still to be seen. The battle of the second day was fought hard by the camp of Donald, and there more than an acre of land is crowded with large tumuli. The third and decisive battle was fought to the west of Lendrum, upon a field of more than six acres, which tradition covers with gore. The Thane of Buchan, at the head, no doubt, of the Canmore party, prevailed, and the usurper Donald, after losing most of his forces, was obliged to fly. Such is the effect of superstition, and the tendency of prophecies to accomplish the object foretold, that a prediction that corn growing on *the bloody butts of Lendrum* should never be reaped without bloodshed or strife among the reapers, is said to have been literally fulfilled from time immemorial!"¹

On the north-eastern border of the farm of Kethan, the *Waggle Cairn*, a heap of large white stones, still remains; but whether or not connected with the battle of Lendrum is now unknown. About half a mile southwards of this cairn, there are yet traces of a sort of sub-

¹ Neither Buchanan nor Abercromby mentions this battle, although both speak of ravages and murders, committed about this time, by the men of Galloway and the Isles, then in a state of revolt.

terranean apartment, known as "Charlie's Houff," the hiding-place, it is said, of a noted robber who infested this neighbourhood some time about the middle of the last century. This was not the first time, however, that the cave had been used for the same nefarious purposes. Towards the end of the previous century (the seventeenth), the constant appearance of two young men at fairs and other places, but of whose whereabouts or pursuits nothing was known, excited the curiosity and suspicions of the neighbourhood. The accidental discovery of smoke rising out of a moss bank in a secluded hollow, led to the discovery of their haunt, in which their mother was found. As persons known to have money about them had, from time to time, disappeared near this spot, it was believed that these marauders had not scrupled even at murder. They disappeared on the discovery of their retreat. The cave was then known as *Glanders' Hole*, and the place as *Glanders' Howe*—the name assumed by the robbers.¹

It afterwards went by the name of Charlie's Houff, in consequence of the leadership by a Charlie Smith of another gang of thieves. These, tradition says, were got rid of by a stratagem more remarkable for its astuteness than for its honesty: Cumine of Auchry, a Hanoverian in politics, engaged Smith to raise men for the service of Prince Charles. Smith brought together from twenty to thirty men, when Cumine fell upon him for *treason*, and the last sentence of the law was summarily inflicted upon him. "He was made awa' wi'; but nae mony kent in what way," is the testimony of an aged chronicler of those troubled times.

Onwards from this there is little, except the pleasing outline of the distant mountains, to interest the traveller, beyond what he will meet with in any well-cultivated district. About two miles from Kethan, and at about a mile to the north of the castle of Towie Barclay, the road joins the Banff and Aberdeen turnpike. The railway from Pitcaple to Turriff runs along this valley.

¹ See *Old Statistical Account*.

Returning to the Deer-hill, we now take the left division of the road, when we shortly come upon a hollow on the south-east declivity of the hill, known as the *Eiger's* or *Ogre's Howe*, in which, at a few yards from the road, is a narrow mound, called the *Ogre's Grave*. The spot marks the division between the properties of the Earl of Aberdeen and Mr. Rose Innes of Muiryfold and Netherdale. Tradition says that some two hundred years ago there was a dispute about the marches between the proprietors of these lands. An old man, known as the *Eigre* or *Ogre*, had long been a tenant on the disputed border. To him it was determined to refer the matter, and a day was appointed for the proprietors to meet to hear his decision *on oath*. To serve his own interests, or to favour his landlord, he is said to have encroached considerably on the lands of the opposite party; and, having previously put some earth taken from one of the estates into one shoe, and from the other into the other shoe, he stood on the spot where his grave now is, and swore that he had a foot on each of the lairds' lands; on which the aggrieved party drew his sword, and run the *Ogre* through the body, exclaiming, "Then let you and your master, the foul fiend, be the wardens of your march till doomsday."

We now pass round the southern shoulder of the hill, and descend upon *Macterry*, which brings us into full view of Fyvie Castle, and its noble accompaniment of woods. Here, turning in a southerly direction, and crossing hill and valley, we, at a distance of five miles from the Deer-hill, come upon the kirk and village of Fyvie.

CHAPTER XIV.

THE YTHAN AND ITS TRIBUTARIES.

THE *Ythan*—the *Ituna* of the ancients—which bounds the district of Buchan on the south, takes its rise in the upper part of the parish of Forgue, from three springs called *The Wells of Ythan*, which, uniting their waters at about twenty or thirty yards below their source, form a very respectable rivulet. Half a mile below, the *Ythan* receives its first tributary, a clear bright stream from the glen of *Aldavie*,¹ at the western base of the *Kirkhill* of Logie, near the summit of which there are the remains of three Druidical circles. From this point the stream flows in a northerly direction, till it reaches the *Mill of Knockleith*, at which place it becomes the boundary of the upper district of Buchan. It then runs in a more easterly line till it reaches *Towie Barclay*; after which it takes a south-easterly direction to the port of the *Newburgh*; and a little below this last place it discharges its waters into the German Ocean, after a course of about thirty miles.

In former times the *Ythan* was famous for its pearl-oyster or mussel. In the list of unpublished Acts of Parliament of Charles I., there is one “for repeating the patent for the pearl-fishery in the *Ythan*, granted to Robert Buchan.” “This,” says the New Statistical Report, “gives countenance to a prevalent tradition that the large pearl in the crown of Scotland was procured in the *Ythan*.” According to the tradition here alluded to, this pearl, found at the junction of the water of Kelly and the *Ythan*, was presented to James VI. in 1620 by Sir Thomas Menzies of Cults; and Skene, in

¹ *All-davie*—David’s Burn.

his *Succinct View of Aberdeen*, speaks of it as being, "for beauty and bigness, the best that was at any time found in Scotland."¹ The Ythan, from the pearls taken in it, has been called "The rich Rig of Scotland." They are still occasionally found in this river, though there is no longer a regular fishery for them. The stream abounds in trout; and near the mouth finnock and salmon are still taken, though less plentiful than in former times. Even within the memory of man, it was no uncommon thing for eighty or ninety fine fish to be caught at Ellon in a day; now, scarcely as many are taken during a whole season. There are also cockles and mussels in large quantities, the last eagerly sought after for bait by the fishermen along the coast. The great number of small fry at the mouth of this stream is said to collect an immense variety of sea-fowl and other birds—greater, perhaps, than on any other river in Scotland.²

The Ythan, for about a quarter of a mile from its mouth, is hemmed in by vast sand-banks within narrow bounds; but a little higher up, the stream expands into a spacious basin, averaging at high water, six hundred yards in breadth; and, with its many creeks and inlets, is in some places nearly a mile. The length of the pool is about three miles; hence, at a moderate calculation, the quantity of water which, at spring-tides—allowing an average depth of six or seven feet—issues from the neck of the river, is about five or six millions of cubic yards every six hours. It may therefore be imagined

¹ "One Mr. Tower, a merchant in Aberdeen, got at one time £100 sterling for a quantity of pearls which were taken from the Ythan. A fortunate misunderstanding of terms (which has not always the same happy effect) occasioned Mr. Tower to get the full value of his pearls. He asked from a jeweller in London £100 as the price of them, meaning only *Scotch* money, or £8, 6s. 8d. sterling. The jeweller offered him £80, which he declined, declaring that he had paid that sum to the fishers of Ythan, from whom he bought them. The jeweller replied that they were dear, but that they were excellent pearls, and laid the £100 on the counter. Mr. T. saw that he had got *English* money, which he pocketed, concealing his ignorance; but he afterwards knew what price to ask for his pearls."—KEITH'S *View of Aberdeenshire*.

² See Appendix, YY.

with what terrific impetuosity the water, on the retrocession of the tide, forces its way back into the ocean. The river is navigable as far as Newburgh, a mile from the sea.

The first object on the Buchan border of the stream, near which is the Ferry, after having passed two miles of the desolate sands of Forvie, is a house formerly used as an occasional residence by the late Colonel Gordon of Cluny. It stands on the *Farm of Waterside*, till lately retained in the hands of the proprietor as a sheep-walk.¹

“Mille meæ Siculis errant in Montibus agnæ.”

So might Colonel Gordon have said of his fleecy flocks, which ranged the downs of Forvie.

At this place we may see lighters and punts actively plying between Newburgh and the *Meadow of Waterton*, where the extensive granaries and sheds of *Mitchell and Rae*, for traffic in corn, coal, lime, and bone-dust, are situated. The craft here employed are directed by a pole or “set,” eighteen or twenty feet long, with the occasional aid of a sail; but in general they depend on the flux and reflux of the tide for their transit up and down the water.

About a mile above the ferry, the *Burn of Forvie* falls into the river. This brook takes its rise about six miles up the country, on the northern side of the Brown Hill, at a place called Ardganty, and is augmented by springs among the hills of Auchleuchries, and more largely, near its termination, by the spare waters of the “Meikle Loch of Slains.”

Near the source of the burn of Forvie is the farm of *Kenmuick*, or *Kenmuck*—a name which perpetuates the ancient designation of the proprietors of the parish. “The tenure of the lands of Kenmuick, now called the lands of Ellon,” says Dr. Robertson, in his statistical record of the parish, “may have some interest for the antiquary. There is attached to the proprietorship of

¹ At the House of Waterside is the Ferry, connecting the road from Newburgh to Peterhead, through the parishes of Slains and Cruden, by the Gask and the Whitehills. At the Parish Kirk of Cruden, this road is joined by the old road from Ellon to Peterhead.

these lands the heritable office of Constable of Aberdeen. This office, which at one time was of considerable dignity and importance, is probably as old as the thirteenth century, when the castle of Aberdeen would seem to have been built. The lands of Kenmuick or Ellon are now in the possession of Alexander Gordon, Esq.; but the name of the old family of Kenmuick, probably one of the oldest in this part of Scotland, was Kennedy or Kemptie.”¹

Southwards of Kenmuick, and immediately adjoining it, is the farm of *Kirkhill*. Tradition affirms there was formerly a chapel here, which the name would seem to imply; but in Macfarlane's *MS. Geographical Collections*, written about 1725, it is stated, in speaking of Kirkhill, that “no vestige of a place of worship can be found.” This is no proof, however, that a chapel or Druidical circle never had been there.

¹ Dr. Robertson, at the time he wrote the above, was perhaps not aware that, among the numerous local offices of state that were sacrificed to political resentment, after the total field of Culloden, was the constablership of Aberdeen. Whatever opinion we may entertain respecting the efforts that were made by Scotchmen to restore the Stuarts to the throne of their ancestors, we can hardly fail to perceive that the policy of Government, especially after the battle of Culloden, was injudicious, and calculated to exasperate the public mind. Not satisfied with the cruelties perpetrated in those districts more immediately implicated in the cause of the exiled family—filling the minds of all classes with terror and disgust—the Government hastened on Acts of Parliament, by which the Scottish aristocracy and gentry were, irrespective of their political sentiments, stripped of honours and offices, which for centuries had been hereditary in their families, or heritable from their estates; and it was not till the then existing generation had passed away, that the sense of the injustice was either forgotten or forgiven. Many an office which, centuries before, had been granted by royal charter, was extinguished by the following Act:—

“All heritable jurisdictions of Justiciary, and all regalities and heritable baileries, and all heritable constabularies, other than the office of High Constable of Scotland, and all stewardries being parts only of shires or counties, and all sheriffships and deputy-sheriffships of districts, being parts only of shires or counties within Scotland, belonging unto or possessed by any subject, and all jurisdiction and privileges thereto appurtenant, shall be, from and after the 25th day of March 1748, totally dissolved and extinguished.”*

* 20 Geo. II., cap. 43, § 1.

The *Hill of Dudwick* is one of the highest points in the district. In a "glack" or plateau, on the western slope of this hill, stood the *Manor House of Dudwick*, a building of no interest either to the architect or the antiquarian, except, perhaps, from its having had something of the style and character of a regular fortification. "In the last age," says the *View of the Diocese*, "it was the seat of General King, created *Earl of Ythan* by King Charles I., who died childless.¹ It lately belonged to Fullerton of Dudwick; who left it to his nephew, John Udny, son to Auchterellon, on condition of his changing his name to Fullerton, which he accordingly has done." The estate remains in the same family--Colonel Udny of Udny being the present proprietor.

The old mansion-house of *Auchleuchries*, occupied for so many generations by the descendants of the ancient family of the Gordons, has given place to a spruce farmhouse, erected in 1864. It stood on a gentle eminence on the left bank of the burn, sheltered by the higher grounds on the north, and backed by plantations of wood. The Gordons were descended from a cadet of the ancient and noble family of that name. Within the last few years it has become the property of Mr. Grant Duff of Eden, and others. The late proprietor, Charles Gordon, Esq., has the merit of being among the first to introduce an improved system of farming, which of late has been carried out to so great an extent.²

Below *Auchleuchries*, the stream crosses the *Fraserburgh* and *Peterhead* high-roads, about a quarter of a mile north of *Birness*. It then flows in a more southerly direction, passing within half a mile of the house of *Pitlurg* or *Leask*, built by the late *William Cumming Skene Gordon* of *Parkhill* in 1827. It is an elegant and substantial residence, and now occupied by *Alex. Johnstone, Esq.*, who has made considerable additions to the offices and out buildings. A former house on the same site was designated *Gordon Lodge*.

On the two farms of *Balscamphie* and *Brogan*, on the

¹ In *Douglas's Peerage* he is mentioned as *Lord Eythan*.

² See Appendix, ZZ.

eastern bank of this burn, there was formerly a piece of ground, separated by a dyke or ditch from the rest of the farm. This was known as "the Goodman's Land," or "the Guidman's Fauld" or "Craft," and was given to "the Guidman"—that is, to the *Evil One*—on condition that, while left uncultivated, he should do no harm to "man, or beast, or crop," on the rest of the farm. It required all the powers of the church courts to root out this superstition.

On the *Pole Hill*—an eminence to the left of the road, which leads from the high road to the house, and which was enclosed and planted in by the late General Gordon—is an artificial mound, having the appearance of a *barrow*; it is about sixty feet in length, and fourteen or fifteen in breadth at the widest part. It was opened in 1860, but nothing was found in it.

Below Pitlurg, the Burn of Forvie flows through several large and well-cultivated farms; among these are Netherleask and Artrochie, to the left and right respectively of the stream. The burn, after turning the *Mill of Leask*, is shortly joined by the *Burn of Collieston*, which runs from the Loch of Slains. This stream turns the *Mill of Collieston*, prettily situated in a sort of glen.

Of the *Loch of Slains* we read in the *New Statistical* report, that "there are three lakes in the parish, and one of these, called the *Muckle Loch of Slains*, is really a magnificent sheet of water, covering, in the depth of winter, a basin of from seventy to seventy-three acres. It is surrounded on three sides by a ridge of land—the Kippet Hills,¹ rising by an easy acclivity to the height of from fifty to sixty feet above the level of the loch. Its mean depth may be about twenty-two feet, but in one place it has been ascertained to be fifty-two. The only outlet from it is by a small stream at the south end, which has been converted into a dam, to drive a meal-mill about a mile below. The other two lochs, called *Cot-hill* and *Sand Loch*, have evidently been formed by the drifting of the sands from Forvie, and each covers a

Perhaps the *Caput* or Heading Hills.

space of about fifteen acres." We must observe, that, since the publication of the above report, the outlet of the Muckle Loch has been lowered four or five feet, reducing to the same amount the level of the water. This considerably diminishes the fine sweep of the lake, and adds nothing to the land, as the borders are composed entirely of rounded shingle. It is evident, from the appearance of its shores, that in former times the loch occupied a much larger area.

The Burn of Forvie is crossed by a bridge near its confluence with the Ythan, by which we enter the parish of *Logie Buchan*. On the right is a tile-work, commenced in 1834, at which drain-tiles were first made north of the Tay.

The school-house of *Logie Buchan* stands on the top of the brae; immediately beyond this are the grounds of *Auchmacoy* (*Buchan*).¹ The house, admirably situated, is built in the Elizabethan style, and forms a striking object in the landscape.² The ground to the westward slopes gently to the margin of a little stream, and forms a beautiful lawn, embellished with clumps of trees and shrubs; and to the north rises to a gentle eminence, thickly clothed with wood. On the south and east, the house overlooks a steep glen, tastefully laid out and cut into walks. Beyond this is seen the noble sweep of the basin formed by the Ythan, with the sea in the distance. A finer situation can hardly be imagined.

About a mile and a half north-west of *Auchmacoy* formerly stood the mansion-house of *Birness*. Up to the beginning of last century it belonged to "Cummin of Birnis, son to Cummin of Crimond," as we learn from the *View of the Diocese*. It is now the property of Gordon of Parkhill. A farmhouse occupies the site of the ancient mansion.

During the civil and religious contests between the Covenanters and Loyalists which unhappily mark the annals of Scotland during the greater part of the seven-

¹ See Appendix, AAA.

² The building was begun in 1832, and completed in 1834.

teenth century, the parish of Logie Buchan seems to have had its full share of suffering. The proprietors generally were firmly attached to the royal cause, and the dominant party took care that they should feel the consequences. In the *New Statistical* report we are told, that, "upon the 23d of February 1644 (when every estate was compelled to raise a certain number of men to recruit the Scottish army, then in England), the committee in Aberdeen sent forty musketeers to plunder the lands of the Lairds of Rainieston, Tipperty, Tarty, and the *Guidwife of Artrochie*, non-subscribers to the Covenant, in the parish. Mr. William Innes of Tipperty, having obtained the assistance of the lairds of Gight, Haddo, and other gentlemen, to the number of eighty horse, met the Covenanters on the bounds of Tarty, defeated, disarmed, and dispersed them, to the great offence of Earl Marischal and committee." "Such alarm did this occasion," says Spalding, "that the town of Aberdeen took instant measures for the defence of the city. The consequences of this skirmish gave it an importance beyond what itself merits; for it was the immediate occasion of that hasty rising of the Gordons, the ill-success of which compelled the Marquess of Huntly to flee his country, and brought Sir John Gordon to the block; and for his behaviour, Mr. Innes's house at Tipperty was plundered in May following, and his meal-mill burnt."

Crossing the brook near the south approach to Auchmacoy, we enter the parish of Ellon; and at about a mile further, we come opposite to the site of the old *Castle or House of Waterton*, the ancient seat of the Forbeses, just below the Granaries of Messrs. Rae and Mitchell. There now remains nothing beyond the mere indications of this once proud mansion. It occupied a prominent situation on a rocky eminence immediately over the river. The building of the structure was begun, after the Reformation, by the Bannermans of Elsick, and finished about the middle of the following century, by Forbes, a son of Tolquhon, the first of the name who possessed the estate. Soon afterwards, on

obtaining the lands of Kenmuick, he became Constable of Aberdeen, an office heritably attached to those lands.¹

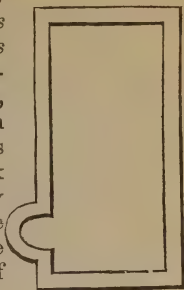
The castle and lands of Waterton continued in the possession of the Forbeses for upwards of a century, when they became, by purchase (1770), the property of the late Earl of Aberdeen. The estates of Waterton and Kenmuick now belong to Alexander Gordon, Esq. of Ellon, who succeeded to them on the death of the Hon. William Gordon.²

A footpath, formed by the present proprietor, Mr. Gordon of Ellon, leads to the fragment of the castle still remaining, on which John Hopton Forbes, Esq. of Merry Oaks, Southampton, the grandson of Thomas, the last laird of Waterton, has lately placed a stone tablet, on which is cut the coat of arms of "Forbes of Watertown," and the following inscription: "This stone marks the site of the ancient seat of the family of Forbes, Lairds of Watertown, A.D. 1630-1770,"—a memorial of his ancestors, who, for so many generations, held a prominent place among the barons of Aberdeenshire. The footpath is continued downwards along the brink of the stream, and leads to a view of by far the finest reach in the river. The scenery here is singularly beautiful. The broad expanse of the stream, with its rocky islets; the crags along both banks of the river—especially those on the left brink—bold and precipitous, often rising to the height of a hundred feet and upwards; birch, mountain ash, and other trees clothing the steep, wherever sufficient soil for their support is to be found; the wild rose and the honeysuckle, interspersed with furze and the "lang yellow broom," the foxglove and other wild flowers—combine to give a character to this secluded spot which takes the visitor, introduced to it for the first time, quite by surprise. The footpath extends, for upwards of a mile from the

¹ See Appendix, BBB.

² Waterton Castle, in its palmy days, was a favourite resort of *Jamie Fleeman*, the *Laird of Udney's Fool*, from whence many of his singular sayings and doings emanated.—See *Life and Death of Jamie Fleeman*. Lewis Smith, Aberdeen.

Meadow, to the remains of a small ruin, pointed out as the *Abbot's Hall*. This is in the vicinity of what is known as the *Abbot's Haugh*, and a little below the *Abbot's Well*. The dimensions of the foundations, externally, from east to west, are about 30 feet; and from north to south, about 15. Some vestiges of the *Abbot's Garden*, on the rock above the ruin, in a north-easterly direction, are also pointed out to the visitor. These interesting objects lie directly between the *Farm-house* of *Mains of Watertown* and the river.



Half a mile further up the river is the *Village of Ellon*. The name Ellon is generally supposed to be derived from the Gaelic word *Aileann*, signifying an island. Its application to this parish is accounted for by the circumstance of a small island in the river Ythan, adjacent to the village, having marked the situation of the ferry formerly used on the principal line of road from Aberdeen to the north-eastern parts of Scotland. In support of this derivation, we may remark that, in the inscription on some old communion-plate, presented to the kirk-session by the Forbeses of Waterton, the name is written Elleann.¹

“Ellon,” we read in the *View of the Diocese*, “hath the blessed Virgin Mary for its tutelar. The patronage belongeth to the Earl of Aberdeen, who had it from Waterton, who had it from the Earl of Elgin; who got it with the other patronages belonging to Kinloss Abbey. It has a choir and two aisles; one for the Cheynes of Essilmont (now extinct); another for the Forbeses, but built by the Bannermans of Waterton. But both are now neglected and ruinous.” This account refers, we may observe, to the old church, of which scarcely a vestige now remains.² Of the present

¹ See *New Statistical Account*.

² Hepburn says that “the parish kirk was then (1721) an old building in the form of a cross.”

church, which occupies great part of the site of the old, we have the following description in the *New Statistical* report: "The Parish Church, which is a very plain erection, quite in the usual style of Scotch country churches, was built in 1777. Although it can boast, however, of no architectural beauty, it is a commodious and comfortable place of worship, having undergone, twelve or thirteen years ago (*i.e.* in 1828 or 1829), a thorough and substantial repair."

"The kirk and kirk-lands of Ellon," continues the same authority, "belonged to the Cistercian Abbey of Kinloss in Moray. It is probable they were conferred on this Abbey at its foundation, in the middle of the twelfth century. They certainly belonged to it in the thirteenth century, as we find that, at an early period of the century following, Robert I. confirmed to the Abbot of Kinloss the advocation and donation of the Kirk of Ellon.¹ The Kinloss monks probably acquired Ellon from one of the first Earls of Buchan. The Buchan family seem to have been partial to the Cistercian order."

From a letter of Alexander Comyn, Earl of Buchan, a copy of which is preserved in the charter-room of Slains Castle, of date A.D. 1265, it appears that the said Earl of Buchan received a grant of certain lands of Ellon, for himself and his two sons, from Gameline, Archbishop of St. Andrews, for which he and his heirs were to pay annually to the archbishop and his successors two silver marks, and also to render certain dues, with which the lands were burdened, the same to revert to the Archbishop and Church of St. Andrews, on the death of the said Earl and his two sons.²

¹ See ROBERTSON'S *Index to the Roll of Lost Charters by K. Robert I.*

² The lands of which the Earl thus obtained a lease for himself and his heirs for the next two generations, were *church-lands* ("terræ ecclesiasticæ"), occupied by those named *Scoloci* or *Scholochi*. "Noveritis nos recepisse," writes Alexander Cumyn de Buchan, "ad firmam, a unerabili uiro. Gamelino Episcopo Sancti Andree. terram suam de Elon in Buchan. quam Scoloci tenent."*

* See copy of this letter in the Charter-room of Slains Castle, of date 1265.



W. Banks & Son sculpt

EILION CASTLE

W. Banks & Son del

“Ellon,” writes Sir Samuel Forbes, “was formerly called Kermucks, and under that name was possessed by Forbes of Waterton, and before him by Kennedy of Kermucks. It has been built anew by the present possessor, Gordon of Ellon (son to a farmer in Bourtrie), a merchant in Edinburgh, and once a bailie there, and a rich man; and it is accounted here a very great house,

There is another document,* of date A. D. 1387, being a memorandum of an inquest made in the parish church of Ellon, before “the Rev. Father in Christ, Walter, by the Grace of God, Lord Bishop of St. Andrews,” when certain honest and trustworthy men gave evidence on oath concerning the value of the church-lands of Ellon, called the Scoloch lands—“que dicuntur le Scologlandis.” In an appendix to the Preface to the *fifth* volume of the *Spalding Club Miscellany*, the editor, Joseph Robertson, Esq., says, that, “three offices or grades of a scholastic kind—the Scoloc, the Master of the Schools, and the Ferleigiun—obtained in the ancient Scottish church. The lowest was the Scoloc. The use of ‘Scholar’ or ‘Scholasticus,’ in the sense of an ecclesiastical ‘clerk,’ was by no means peculiar to Scotland; Du Cange has collected abundant instances of such a meaning. ‘Scholars in country churches’ (scholares in ecclesiis ruralibus), he says, were commonly called clerks (clerici). Clerks were vulgarly styled ‘Scholars’ (Scholares). He quotes a capitulary of Charlemagne to show their office: ‘Let priests have their scholars (scholarios) so trained and taught,’ was the injunction of the great restorer of letters in the West, ‘that when accident hinders their own presence in the church, at Tierce, Sext, Nones, or Vespers, their scholars (ipsi scholarii) may sound the bell and perform the service.’ The Norman chronicler of the eleventh century, Dudon de St. Quentin, writes, ‘The Scholars (Scholastici) babble as they bear the candlesticks and crosses before the Canons.’ Our Scotch *Scoloc* had probably nothing peculiar but the form into which his name was corrupted. There is ample evidence that the Scoloc and Scholar were convertible terms.

“Looking to the Ellon inquest of 1387, it would seem that the lands set apart for the maintenance of the Scolocs had undergone much the same fate with the possessions of so many greater religious foundations in Scotland. The larger and better portion, together with the name of Abbot, had been usurped by laymen, who transmitted the benefice and title as a heritage to their children. What remained, with the name of Prior, was possessed by ecclesiastics, who discharged—probably perfunctorily enough—the duties for the performance of which the whole revenues had been originally assigned by the founders.”

* Also in this charter-room.

the great halls having two rows of windows, and being twenty-eight foot high.”¹

In the year 1752, Gordon of Ellon disposed of his estate to the late Earl of Aberdeen, who, in 1780, built large additions to the house, giving to it the character and title of a castle, and making it his principal place of residence; “and,” says Dr. Robertson, “at the time of his death, in 1801, he left the castle, with the gardens and grounds, in a state of repair and order befitting the rank and wealth of their former occupant.”

The office of heritable bailie of the Ythan, a river abounding in the royal fish, is said to be attached to the lands of Ellon; but whether or not any charter to this effect is in existence, does not seem to be clearly ascertained.

The “very great house,” with its “great hall, having two rows of windows,” has, with the exception of a tower, left standing as a picturesque object in the grounds, now entirely disappeared. The other parts of the building have been pulled down, and an elegant and commodious mansion erected at a little distance from the site. The present Castle of Ellon, the foundation-stone of which was laid February 14, 1851, is a noble substitute for the dull, heavy, and uninteresting mass of masonry that preceded it; and, with its exquisite grounds, and garden terraces—one of which, of ample breadth, beautifully laid out in parterres and flower-beds, is said to be one of the finest in the kingdom—forms one of the most delightful residences in Buchan.²

¹ *Book of Bon-Accord.*

² Ellon Castle is associated with the memory of a dreadful murder, committed in the beginning of the last century (April 28, 1718) in or near Edinburgh. The perpetrator of the horrible deed was tutor in the family of James Gordon of Ellon, the victims his two pupils, children of about eight years of age. His motive seems to have arisen from the supposed cognisance of the children of some misdemeanours of which he had been guilty, although by his subsequent confession, he pleaded his belief in the doctrine of predestination. He had taken his pupils out for a walk, when he suddenly assailed one of the children, cutting his throat, the poor little fellow having the presence of mind to bid his brother flee for his life, as he “was gone.” The boy, however, was overtaken by the mis-

From a "Description of the Paroch of Ellon," written apparently about 1725, we learn that "in the town of Ellon there is a mortification of a school-house, yeards, peits, with fourty merks money to the schoolmaster, all by the Lairds of Watertoune, as also twenty pund Scots by the said family of Watertoune to the poor yearly.¹

Ellon is a neat and thriving village. Besides the Parish Church, there are places of worship belonging to the Free Church Presbyterians, the United Presbyterians, and the Independents. The Episcopal Church is on the opposite bank of the river, just outside the boundary of Buchan. It is shortly to be replaced by a more appropriate structure, suitable to the requirements of an increasing congregation. The Parish School is near the Parish Church; and a girls' school at the north-east corner of the area of the village. There is a Free Kirk school also in the west end of the village, near the church.

Ellon has three inns. *The New Inn*, lately erected, containing excellent accommodations, and of imposing appearance—the Town Hall forming part of the design; the *Buchan Hotel*, at the northern extremity of the bridge, also a commodious and comfortable house of entertainment; and the *Commercial Inn*, on the west side of the square—an old and well-frequented house of resort. Along the bank of the river, westward of the bridge, there are some very neat, pretty cottages, fronted with flower-plots, and with vegetable gardens on the left of the intervening road, which stretch down to the very margin of the stream. There are three *Banking Houses* in Ellon, a *Post-office*, and many excellent *shops*. Markets are held here on the first and third Mondays of the month, besides others of older usage; the chief of these is *Marymas Fair*, held on the 8th of September—being

creant, and murdered in the same brutal manner; after which the assassin, Robert Irvine, attempted suicide, but was prevented, and being taken "red hand," was summarily executed between Leith and Edinburgh.*

¹ *Macfarlane's MS. Geographical Collections.*

* *Scottish Journal*, vol. i. p. 128, and vol. ii. p. 25.

the feast of *The Nativity of the Blessed Virgin*, the tutelar saint of the parish. An extensive business is transacted in these markets, in cattle, grain, coals, lime, bone-dust, &c. Ellon is, in fact, the *Exchange* of Newburgh, being the nucleus of an extensive agricultural district. It has besides many attractions, and therefore many visitors in the summer season. Some resort to it for mere change of scene; others, again, for its pleasing situation and comfort-affording accommodations, its salubrious air, and, though last not least, its excellent trout-fishing.

“Much is done here,” says Loch, in his *Essay on the Trade, &c. of Scotland*, when speaking of the parish of Ellon, “in the *knitting of stockings*; no less than one hundred pounds per week being paid by the Aberdeen merchants for this article alone. A good deal also is spun, and four looms are employed for the country use.”¹ This apparently insignificant article of commerce was of great local importance. It was an employment that men, women, and children could all engage in, and required neither talent, capital, nor even light; for it was a work for the “ingle neuk,” and only required the blaze of a peat fire, or the sorry rays of a rush-wick lamp, efficiently to carry it on. Books were not then an article necessary to our social existence, but what there were, contrast favourably with the trivial newspaper reading of the present day. With all the presumed ignorance of that period, it is a question whether, in our own times, the same number of individuals in this class of life could be found with an equal relish for

¹ At, and some time after, the period here referred to (viz. 1778), there was no such establishment as a clothier's shop in Buchan. The people spun the wool of their own sheep into yarn; sent it to the weaver, and then to the dyer, or, as he was termed, *the Lister*, to be either dyed or *wauked*—that is to say, *fulled*. Frequently the colour was *grow grey*—namely, a simple mixture of black and white wool before the process of spinning. The itinerant tailor also formed an element in the household economy of our simple forefathers. He, with his batch of men, made all the clothes of the family under the domestic roof, and was of not a little importance, as, from his migratory habits, he was the chronicler of all the news, gossip, and—for the world is always the same—the scandal of the neighbourhood.

The Gentle Shepherd, *Barbour's Wallace and Bruce*, or even the history of their own country. Literature, we suspect, like all other commodities, loses in quality what it gains in quantity. *Punch*, with all his inexplicable oddities, bids fair to extinguish the genial fun even of a Burns.

In former times, the "Parson of Ellon" held a prebendal stall in the cathedral of Aberdeen; and one of them (Dr. John Paterson, son of the Bishop of Ross) was in 1662 translated to the Tron Church of Edinburgh, of which diocese he became Dean. He was afterwards preferred to the See of Galloway, then to that of Edinburgh, and eventually to the Archiepiscopal chair of Glasgow. Ellon has had other eminent divines; and it would ill become us to pass over without especial mention, Dr. James Robertson, the late Professor of Ecclesiastical History in the University of Edinburgh, who for several years filled the office of minister in this parish.

The annals of Ellon, could they be recovered from the grave of centuries, where they lie buried, would furnish us with a curious episode in our history. Thrice a-year the Thane of Buchan—remember, reader, these were feudal times—accompanied by a proud array of retainers, resorted to Ellon to hold a *Head Court*. Here all inferior holders of land, who, in a certain sense, were his vassals, engaged by "ane band of manrent" to "heill his consaill, and gif hime the best consaill" they "cane gif only he askis"—assembled at his bidding, each attended by his own special retainers, all mounted, and armed to the teeth. Here all cases of importance throughout the Thanedom were tried, and summarily decided. The place of assembly was the *Moot Hill*, called in later times the *Earl's Hill* of Ellon; a spot situated on the left bank of the Ythan, eighty or ninety yards below where the bridge now crosses the river.¹

¹ "The Earl's Hill is included in the charter of the earldom, granted in 1574, and in 1615 Mary Douglas was infest in the earldom of Buchan and Earl's Hill. The slight eminence or mound to which these charters make reference, has now disappeared; but

“It was the place also where the Earls of Buchan were formally invested in the title;” and it is said that “its possession continued to be anxiously claimed by the Lords of Buchan when of all that great inheritance little or nothing remained with them but the name and dignity of Earl.”¹

Thus Ellon was the heart which sent its pulses through every corner of the district. As far back as the year 1206, prior to the time of the great house of Comyn, we find Fergus, Earl of Buchan, in conveying certain lands to the young Laird of Fedderat—John, the son of Uthred—binding him over to give attendance, along with the other vassals of the Earl, thrice a-year at the Head Court of Ellon.

Ellon was not then an insignificant village, but the assize town of a populous district—the scene of penal trial—the “doomsman’s” place of execution, and the witness of mortal agony. Ellon must have possessed a metropolitan importance.

In ascending the Ythan, after passing the railway station, about a quarter of a mile above the village, our route lies along its north bank, passing through the estate of *Auchterellon*, formerly belonging to the Annands,² from

persons are still living in Ellon (1841) who remember the time when the Earl’s Hill retained both its place and name.”—*New Stat. Account*. The present proprietor, Mr. Gordon of Ellon, a few years ago had this interesting memorial of past ages partially restored and protected by a railing; but we are sorry to observe that here, as well as in other places, a popular indifference to these ancient records is painfully manifest.

¹ *Antiquities of Aberdeen and Banff*, vol. iii. p. 5.

² The Annands of Auchterellon had a monument inside, and built into the wall of the old Church of Ellon. It is still in existence, though now open to the sky. It is about ten feet high by fourteen in width, and is divided into three compartments, each surmounted by a coat of arms. The central division is blank, but is surmounted by what appears to be the arms proper of the Annands. *Crest*—defaced; *supporters*—two griffins: *shield*—*argent*, a chief and saltier *gules*, cantoned with two mascles, in the collar and base points *azure*, and in the flanks spots of ermine, or mantheture *sable*: *motto*—“Sperabo.” On one side of the shield are the initials ^{D.A.}; on the other, *Obiit*, 1326.

The compartment on the left has the Annand arms quartered

whom it passed into the Udney family. Udney of Auchterellon had his seat here in the early part of the last century. It then became the property of the Earl of Aberdeen, and now belongs to Alexander Gordon, Esq. of Ellon.

At Kinharrachy, on the Turner-hall estate, there is a very pretty cottage, occupied for many years by the Episcopal clergyman of Ellon. It was much enlarged and beautified, when occupied as a summer residence, by the late James Murray, Esq., advocate, the factor on the estate.

The house of *Turner-hall* (Turner) lies about two miles north-east from Kinharrachy, on the southern slope of a hill. In the *View of the Diocese*,¹ we read that "Turner-hall is named from the present possessor, Mr. Turner of Turner-hall. It was purchased for him by a rich merchant, who had returned from Poland to Aberdeen, and was extremely desirous that, seeing he had no children, one of his own name should have an estate, which should be so denominated as to preserve his memory." Before him, while the Roses (of Kiltravock's family) held it, it was called *Rosehill*, and before that, *Hilton*, under the Donaldsons.

with those of some other family, in which the star seems to predominate. It has the initials A.A. and M.F. on the opposite sides, and on a scroll, *Salus per [Christum.]* Underneath is the inscription, *Monumentum marmorcum Honorabilis Alexandri Annand Baronis quondam de Ochterellon qui obiit ix. Julii, A.D. 1601. Ejusque pice conjugis Margaritæ Fraser Filicæ quondam Do. de Philorth quæ obiit Aug. 1602. Salus per Christum.*

The right hand compartment contains the Annand arms quartered with those, we suppose, of the Cheynes, in which the Greek cross and a leaf are inserted, with the initials A.A. and M.C. on either side. The scroll is charged with the following legend: *Mors Christi Vita nostra.* The inscription runs: *Sub hoc quoque Tumulo resurrectione expectant corpora Alexandri Annand de Ochterellon, filii dicti Alexandri qui obiit.*

Et caræ suæ conjugis Margaritæ Cheyne, filicæ Do. de Esslemont quæ obiit.

It is said that the late William Annand of Belmont, Esq., whose sister married the Rev. Patrick Cheyne, Aberdeen, was descended from this ancient family.

¹ Written about 1730.

We have heard, but how far true we cannot say, that this friend of the family introduced a clause into the deed of destination, binding the Turners, under pain of forfeiture, to keep in repair that part of the mansion then in use, and which now forms the northern wing of the building. This fragment of the house is castellated. Turner-hall was an inferior structure, and has been described as having had "a patched-like appearance;" but during the minority of the present proprietor, and again since his accession to the estate, it has been enlarged and greatly improved. The house is said to occupy "the highest ground in the parish, and commands an extensive view, embracing a long range of the German Ocean, the higher grounds in the vicinity of Aberdeen, many of the Donside and Deeside, and several also of the Speyside mountains, together with an immense stretch of intervening country."¹

The Ebrie.—At about a mile above Kinharrachy, the Ebrie flows into the Ythan. This stream has its source in the parish of New Deer. In its ordinary volume it is of no great account; but in heavy rains, owing to the unusual declivity of the banks along its course, it swells into an imposing torrent. It has a character of its own, however: the occasional fury of its passage has worn deep holes in its channel, so that from a harmless-looking stream it sometimes proves a dangerous pitfall.

About three miles from the point of confluence with the Ythan, the Ebrie passes the mansion-house of *Arnage*¹ (Ross), situated on its left bank.

The Buchan and Formartine line of railway reaches

¹ *New Statistical Account.*

² "Arnage, of old the seat of the Cheynes of Arnage, since bought by Rose, a merchant in Aberdeen," is the brief notice of the place we find in the *View of the Diocese*. The Rosses are said to be descended from the Roses of Kilravock; and Hepburn, in 1721, says, "Still eastward down the river is a great part of the parish of Ellon, in Buthquhan, where stands the manor of Arnage; that of Turner-hall, the residence of Turner of Turner-hall; Auchterellon, the jointure-house of the Lady-Dowager of Auchterellon; from which, a mile towards the south-east, is the village of Ellon, pleasantly situated on the river."

the Ebrie about half a mile below the house of Arnage, at a point where the road from Methlic, by Drumquhindale to Dudwick, crosses the stream. Here is the Arnage Station. From this point to the Auchnagatt Station—a distance of four miles—the line runs along the valley of the Ebrie, frequently crossing the stream, and never, perhaps, above sixty yards from its course.

The New Statistical report speaks of Arnage as a “Gothic building, probably of considerable antiquity, and rather imposing appearance, though its accommodations, according to modern ideas of comfort, render it but ill-fitted for a family residence.” But Arnage House is a *castellated* rather than a *Gothic* building.

It has lately had some important additions made to it from the designs of James Matthews, Esq., Aberdeen, consisting of an entrance-hall and staircase; two drawing-rooms, connected by folding-doors, and opening into a handsome conservatory, lady’s boudoir, &c. Over the entrance door, which has been changed to the east side of the building, the family arms are beautifully carved, and in the gable above, is a monogram formed of the initial letters of the proprietor’s name. The gable is flanked by corbelled round turrets, two storeys in height, terminated with finials. Other parts of the building are decorated by round and square turrets, string courses, and dormer window-heads, the whole of the new building being in perfect harmony with the old.

Rather more than a mile to the east of Arnage is the old mansion-house of *Coldwells*, now the property of Hunter of Tillery, formerly of Gordon of Coldwells. It is a plain farmhouse-looking building, situated on the brow of a hill, and commanding a view not inferior, perhaps, to that of Turner-hall.¹

In the year 1847, as some workmen were forming a road which passes the Parochial School at Tillydesk, they discovered, in a rocky knoll, some forty yards from the south-east corner, eleven urns, containing calcined bones. The whole were found within a space of eight or ten

¹ See Appendix, CCC.

yards square. The soil lay upon loose, shattered fragments of gneiss, forming a thin covering of light black mould. The urns were sunk little more than their own depth into this shingle. Though apparently tolerably complete as they stood in the ground, yet, on being moved, they were found to be so cracked, and the crevices formed in them so penetrated by roots and fibres, that none of them could be removed entire. They were of the usual form and size, composed of coarsely-baked clay, with little or nothing in the way of ornamentation. On uncovering the mouths of those least injured, a thin layer of charcoal was found, the particles of which were as bright and pure as if newly buried. Underneath were the bones, partly in a pulverised state, and partly in small fragments; some of the latter were of a size to indicate to what part of the body they belonged. Altogether, about a bushel of dust, bones, and charcoal was collected.

The rocky eminence, thus used at a very early period as a place of sepulture, had been completely surrounded by marshy ground, *Tillydesk* signifying, it is said, "The wet or watery hillock." There was formerly an Episcopal chapel and parsonage here; a portion of the back wall of the chapel, covered with ivy, still remains. It was in use up to the year 1816.

Piltachy (Cruickshank) lies in a hollow, amid thriving clumps of plantation, at about half a mile south of the school.

A sub-post office to Ellon has been established at Tillydesk.

Advancing along the Ebrie, when rather more than half way from Arnage to Auchnagatt, we come in view of the *Chapel of Ease of Savock of Deer*, standing on a knoll a little to the westward of the stream. About a mile farther, on the side of the road leading from Old Deer, by Auchnagatt, to the *Tanqlan Ford*, is the *School of Savock*. A short distance to the north-west of this place is "The Lady's Den," in which, says tradition, a lady was murdered, and her body buried in a bog a little to the west, known as "The Lady's Bog," where a small cairn

of stones was erected over her grave. This bog was drained, and converted into a garden by Mr. Mair, now residing in the house of Coldwells. Under the cairn Mr. Mair found a human bone, an evidence that at least the cairn had been a sepulchral monument.

About a quarter of a mile westward of the school of Savoch, there is a church and manse belonging to the *United Presbyterians*. In the high covenanting days of Scotland, the religious freedom, evinced by the numberless differing denominations which meet us at every step, would have been regarded with horror and detestation. But where one great crack in the edifice is found, we cannot wonder at lesser ones making their appearance.

About three miles above the House of Arnage, still ascending the Ebrie, we come to *Auchnagatt*, and a good country inn. The road from Ellon to New Deer intersects at this place the one from Old Deer to Tanglan Ford; and it is here that the railway from Aberdeen to Fraserburgh and Peterhead passes. There are a number of limestone quarries near this place. This vein, interspersed with dykes and blocks of gneiss, and containing a mixture of magnesian earth, traverses the whole district, making its first appearance at Fraserburgh, then at Auchiries in the parish of Rathen, again at Hythie and at Annochie, and other places in the neighbourhood. It thence proceeds down the western side of the valley of the Ebrie, till it passes into the district of Formartine, at Auchedlie.

The road from Ellon to New Deer passes near the house of *Nethermuir* (Gordon), two miles north of Auchnagatt. The Ebrie is here called *The Burn of Nethermuir*, and flows within a quarter of a mile of the house. Twenty years ago, this was about as bleak a spot as any in Buchan; but under the spirited management of the present proprietor it now wears a smiling aspect,—thriving plantations, well-drained fields, and neat enclosures, having effected a wonderful change for the better.

We now return to the Ythan. From the point where the Ebrie joins the Ythan, the road runs, for nearly three

miles, along the east bank of the river, at which point we come to the Tanglan Ford.¹ Along the whole of this reach, the valley of the Ythan is narrow and rugged, but delightful to the wandering eye of the artist. Grey rocks, covered with moss and lichen, peeping out from beds of heather; tufts of brushwood, and self-growing trees; ever-recurring patches of yellow gorse and broom; here and there a cottage with its strip of cornfield, together with picturesque windings of the road, are pleasant to those who have no anxieties about growing crops and harvest-returns. The scene, however, soon alters. On emerging from a woody gorge, on the *Shivas* estate, we see spread out before us, on the one hand, the park and woods of Haddo, formerly called Kelly (the Earl of Aberdeen), beautifully variegated in colour and foliage, and stretching away for miles among the undulating uplands which lie along the right or Formartine bank of the river; on the other, a deep dark-green plantation of Scotch firs, descending to the very margin of the stream, and extending to the village of Methlic, full two miles distant; whilst the intervening valley—rich in beauty, with here and there a neat cottage, and an occasional peep of the river—occupies the centre of the picture, till it is shut in by the wooded braes in the vicinity of the old house of Gight, some five or six miles distant.

Near the point where this view of the valley first opens up, a road, ascending the hill to the right, leads to the old mansion-house of *Shivas*, now belonging to the Earl of Aberdeen. In the New Statistical report we are told that it “was built about 1640, by a gentleman of the name of Gray, descended from a younger branch of the noble family of Kinfauns. In its immediate vicinity are some remarkably fine beeches; and there is a large and beautiful plane, which, according to tradition, was planted by a daughter of the Gray family. It passes, by the people in the neighbourhood, by the name of *Mary Gray*. The Grays were of the Roman Catholic faith,

¹ “Tanglan” is a corruption of *S. Englat*, the tutelary of Tarves. He was a bishop in Scotland under Kenneth III., A.D. 966.—See *Aberdeen Breviary*.

and what is now (1841) the dining-room of the mansion had been the private chapel. It contains a recess where the altar had formerly stood, and where the cross still remains, with the motto, I.H.S.—*Jesus Hominum Salvator.*”

Starting from the Tanglan Ford, which is crossed by a wooden bridge, we pass into the district of Formartine, skirting for two miles that of Buchan, on the right. The road here lies through the grounds of Haddo House—a rich meadow on the right between the road and the river, and a plantation of Scotch firs on the left, extending for great part of the distance. After passing the *Mill of Kelly*, now converted into a saw-mill, and the eastern entrance to the grounds of Haddo House, we come, at the distance of about a mile, to the village and parish church of Methlic. This church was rebuilt in 1866, in the Gothic style, and is one of the very best specimens of Presbyterian ecclesiastical architecture in the county. Here we recross the river by a very neat bridge, partly of stone and partly of iron, when we are again within the boundary of Buchan.

Our way is now by the eastern bank of the river, the scenery, as we advance, becoming at every step wilder and more picturesque. Indeed, the whole valley of the Ythan, from the Mill of Kelly to the *Path of Minonie*—a distance of about eight miles—is remarkable for its beauty and luxuriance; everything that taste and feeling could suggest has been done by its late noble proprietor¹ to preserve the natural characteristics of the place.

Two miles above the Church of Methlic, the Ythan receives, as a tributary, the *Little Water*, or, as it is sometimes called, *The Black Water of Gight*. The reach of the Ythan, for a hundred and fifty yards above and below this point, is called the *Black Stank*.

This stream enters the valley near the point of confluence, issuing from a narrow glen, thickly wooded, and of wild and solitary character.

About half a mile up this glen, and on the eastern

¹ “The learned thane, Athenian Aberdeen.”—*Byron*.

bank of the stream, there is another ravine still more rugged, thickly tangled with briars and underwood. At its entrance it is narrow and precipitous, but at a short distance it expands into a more open area, surrounded by sloping hills. Down this ravine—called the *Den of Ardo*—there flows a tiny rill, as pure and clear as crystal, which has its source in a spring, sacred to S. Devenick, the tutelar saint of the parish. This well was supposed to possess great healing powers, and was carefully, though rudely, built in to protect it. It was much frequented in former times; either some medicinal qualities—which there can be little doubt the spring possesses—or faith in the good offices of the patron-saint, were said to have brought numbers to this liquid shrine. But “Saint De’nick’s Well” is now both deserted and neglected.

In simple times, when simple folks
 Had faith in simple spell,
 How many sought thy healing spring,
 O good S. De’nick’s Well!

S. De’nick’s waters still give back
 The sparkling rays of noon;
 But who believes their mystic power,
 Or craves the mystic boon?

No more revered is Methlic’s saint,
 Nor sought sweet Ardo’s vale;
 No trusting pilgrim comes to drink,
 Nor whisper forth his tale.

For now the folks so wise are grown,
 They mock at holy rill;
 And, scoffing at such simple creed,
 They—pay the doctor’s bill.

But though they buy their nostrums dear,
 In whispers let me tell—
Perhaps as happy cures were wrought
 At good S. De’nick’s Well.

Since about the beginning of the present century, the Den of Ardo has lost much of its wild and romantic character. Its sides were then clothed with heath,

sweetbrier, and woodbine. Around the well there was a patch of verdant grass, the spring itself being protected by a few large stones. The glen is now cultivated; but we have pleasure in recording that the farmer has had the good taste to preserve the saint's well; the same rude building being still allowed to protect it.

The Black Water of Gight traverses what may be styled the region of *Cairns*. On the hill of *Little Gight*, on the right bank, there were, within the memory of man, three large specimens of these sepulchral memorials. On the left bank also there were cairns on the hills of Balquhaindochy, Balnagoak, Cairn Orie, and Tuxtown—the last, a very large one, known as “The King of Denmark's Cairn.” A farm near this last-named spot still bears the name of *Cairns*; which, except in traditionary lore—itsself fast wearing out—will probably be the last memorial of these interesting relics of past ages.¹

¹ “A fine specimen of a stone coffin has been laid bare by persons digging for sand on the western slope of the hill of Skilmonea, in the parish of Methlic. Under the site of the ‘Rotten Cairn,’ the stones of which had been carted away by the present tenant, the coffin lay imbedded in a firm concrete bank of sand, about two feet and a half beneath the surface of the ground. The head points N.W., and the foot S.E.; and, excepting the removal of one of the end stones, the coffin remains *in statu quo*. It consists of erect slabs at either side and both ends, and of two lids, the lower of which is thirteen inches thick, and the upper four, each being upwards of five feet long and three broad; while the bottom is laid with small stones. The inside of the coffin is four feet four inches long, twenty inches deep, and two feet one inch broad. On its being opened, a skeleton of a man was distinctly seen, with legs doubled up, hands crossed on the breast, and head leaning to the right. Most of the bones soon crumbled away; but the farmer has in his possession a *femur*, a *fibula*, a *tibia*, a *radius*, and an *ulna*, all pretty entire, and the skull, which exhibits a full frontal development, as well as almost the whole of the teeth in a beautiful state of preservation. The remains appear to be those of a man about twenty-five or thirty years of age. Among the human bones was found the *humerus* of a dog, it having been not uncommon in those times to bury a small dog at the foot of the body. Two flints were also picked up in the grave—one of which measres one and a third inches long, and three-fourth inch broad, thin and sharp on one side, and of a glossy black colour; and the other, three-fourths of an inch long, care-

On the western declivity of the hills which lie along the eastern bank of the stream, both at Ardo and Balquhaindochy, there are immense quantities of stones and debris deposited, as if left there by the Flood; being tumbled together, as we might suppose in such a case, on the lee of the hill. It is an interesting field of inquiry to the geologist and the naturalist.

As we ascend the burn, the glen widens, the hills sink into mere eminences, and the scenery becomes comparatively tame.¹ At some little distance, on the left bank, prettily situated on a gentle acclivity, in a bend of the stream, and at about four miles from its

fully chipped into a regular oval shape, so as to present, on one side, the appearance of a finely polished surface, and of a yellowish or lightish brown colour—that generally found in this locality. The latter is very like the head of a breast-pin, and probably formed the stone of a ring or the pin which attached to the shoulder the folds of the ancient robe, while the dark flint may have been a knife. Something—it is not known what it was—about the thickness of a pencil, encrusted with sand, and exceedingly black when broken across, was found in the grave in two or three pieces, as many inches long. As they appeared like burnt wood, they were thrown away at the time, which is much to be regretted.”—*Aberdeen Journal*, July 14, 1858.

¹ *Hillhead* and *Boghead of Aslead*, on the western bank of the Little Water, belonged in former times to the *Browns* of Aslead. The last of the name who possessed the estate was brought up to the sea, and, from the slender accounts of him which have come down to us, we conclude that he must have been a man of a very determined character. “He was a terrible man, Laird Brown; he frightened the whole parish of New Deer.” Again, “He had been long at sea, and aye a desperate kind o’ man. He offered to sail roun’ a’ the warld; and they say he ance sailed a month in perfect darkness, where he never saw the sun.”*

He sold the estate to Captain John Coutts, who had also been brought up to the sea. Coutts had received a superior education, and, moreover, was a man of strong good sense and obliging disposition, although rather hot in the temper, and addicted to the use of strong expressions when angry. He was consulted by the whole neighbourhood as a doctor, and also as a lawyer. The estate was sold by his grandson, the late Dr. Coutts of Fraserburgh, and is now possessed by — Duncan, Esq. John Brown, Esq. of *Howe of Buchan*, is, we believe, a descendant of the *Browns* of Aslead.

* *Aberdeen Journal*, January 30, 1850.

junction with the Ythan, is the House of *Cairnbanno*, surrounded with woods.

From this point we follow the stream in a northerly direction to its source, among the hills of *Crossgight*, five or six miles distant. This district is known as *Allathan*, corrupted, as we have observed elsewhere, from *Alt-na-Ythan*, "a tributary of the Ythan." From Cairnbanno to Greens, a distance of about a mile and a half, the stream is known as *The Burn of Auchsleed*. The earliest notice we have been able to discover of Allathan, is in a charter granted by Fergus, Earl of Buchan, at *Fedreth*, to John, the son of Uthred, in which "the sheepcotes of Ruther MacOan of Allathan" are mentioned as one of the marches of the estate of Fedderat.

In many places on the borders of the Black Water of Gight, barbed flint-arrows are frequently found. They belong to an age more remote than that of the adjacent cairns. In many of these last, calcined bones have been found—a circumstance which enables us to assign to them a period posterior to the Roman invasion. But the lance and arrow-heads of flint, locally termed *Elf-bolts*, ascend still higher. An arrow-head may appear an insignificant thing to look at, but to the archæologist it is, so to speak, a paragraph in the history of the district in which it is found, carrying us back far beyond the written record.¹ What the various deposits in the different strata of the rocks are to the geologist, that the arrow-head, the cairn, and the cross, are to the archæologist. To the one, the past turmoil of the physical elements gives the progressive history of the earth; to the other, the fiercer conflicts of man's passions—the *how* and the *where* of them—open up the history of mankind. For instance, the neighbourhood of this little stream of the Black Water—now an obscure region—with its arrow-heads, its cairns, and its calcined bones, had evidently been the scene of fierce and mortal conflicts. The rugged glen through which it flows may have formed the dividing march between hostile neighbours; or it may have been

¹ See Appendix, DDD.

the battle-field against an invading foe ; but, in either case, it offered, up to a comparatively recent period, an interesting page in the past history of Buchan, when, with a vandalism equal to the age these memorials represent, they were swept away from the face of the country.

But to return to the course of the Ythan which we left at the mouth of the Little Water. Here the public road ascends to the right, and a private carriage-road runs along the base of the rocky eminence on the left. This last leads into the park-grounds of the ancient *House of Gight*. The house stands on the brink of a stupendous rocky eminence, and overlooks a scene of incomparable beauty. The Ythan courses down the heart of the ravine beneath, and, compared with the magnificent features of the surrounding scenery, appears like a silver thread. On the right, or Buchan side, are the *Braes of Gight* ; on the left the *Braes of Formartine*, sometimes called the Braes of *Haddo*, or of *Blairfowl*, both thickly clothed with wood, precipitous cliffs and rugged rocks giving point and character to the scene. The paths through this delicious labyrinth of nature's growth are carried on with the best effect. At one moment we find ourselves on the brow of a steep descent, requiring artificial steps to guide us down ; at another, we are buried in a leafy arcade, vistaed by the trunks of gigantic trees, and hemmed in with tangled brushwood, the path bordered with flowers which are strangers to most other parts of Buchan. *Gight* was the inheritance of Catharine Gordon, the mother of *Lord Byron*, and in the words of its native poet we may speak of it :—

Flowers fresh in hue, and many in their class,
 Implore the pausing step ; and with their dyes,
 Dance in the soft breeze in a fairy mass ;
 The sweetness of the violet's deep-blue eyes,
 Kiss'd by the breath of heaven, seems colour'd by its skies.

The Castle or House of Gight is a complete ruin. "It is impossible," observes Sir A. Leith Hay, "to visit the place without feeling regret that the proprietor of other and more important domains should have consigned to



Wm. J. Bennett del.

THE OLD HOUSE OF GICHT.

W. James & Son Sculp.

ruin and neglect a place on which nature and art combined in bestowing so much beauty.”

Sir Andrew elsewhere calls it *The Tower of Formartine*, but as it is within the district of *Buchan*, and separated by the Ythan from the district of Formartine, we regret to see this inappropriate appellation applied to it. “*Gight*” comes sanctioned to us by many interesting associations, from which it ought never to be divorced.¹

As our gleanings have to do with families as well as places, we will take leave to borrow the succinct history of the Gordons of Gight from the pen of the same graphic writer, Sir Andrew Leith Hay:—

“The castle and estate became, about the year 1479, the property of Mr. Gordon, the third son of the second Earl of Huntly, by a sister of the Earl of Erroll. He married Janet, daughter of Ogilvie of Boyn, and was killed at the battle of Flodden in 1513. His eldest son, Sir George Gordon of Gight and Shivas, married the niece of the Laird of Haddo, and built the House of Formartine. Dying without issue, he was succeeded by his brother James, who married the daughter of Cheyne of Straloch, and had two sons—Alexander, who succeeded him, and William, who was drowned in the river Bogie. Alexander married a daughter of Cardinal Beaton, by whom he had one daughter, married to the Earl of Dunbar. He lost his life in a fray which took place on the shore of Dundee, when the Master of Forbes and the Goodman of Towie (Forbes) encountered him. Whether the Master of Forbes stood aside and permitted the two lairds to fight the battle on equal terms or not, I cannot say; but it is recorded that, in the mortal strife, the

¹ Gight belonged for many generations to the Maitlands, and the house was probably built by them. About the year 1460, on the death of Sir Patrick Maitland of Gight, his estate fell under precognition, “because of unwary securities given to creditors;” and George, the second Earl of Huntly, got the gift of it from King James II. Sir Patrick left two daughters, but no son, and Huntly gave Janet, the elder of these, in marriage to Thomas Baird of Ordinhivas, and the younger to Annand of Auchterellon; but the estate he gave to his own third son, William, who was the first Gordon of Gight.—See *Account of the Sirname of Baird*, pp. 11, 12.

Laird of Gight and the Goodman of Towie killed each other. Alexander's uncle, John Gordon of Ardmather, married the daughter of James, first Laird of Lesmore. Their eldest son succeeded to the estate of Gight; the second was killed at Dunibristle, in the celebrated attack made on that house by the Earl of Huntly, which terminated in the murder of the Earl of Moray. The third son was killed in battle: the fourth fell by the hand of the Master of Monteith. The Laird of Gight married the daughter of Ochterlony of Kelly, by whom he had a large family, the eldest of whom succeeded him as the Laird of Gight, and married the daughter of Wood of Bonnytown. He died in 1641, and was succeeded by his son George, the seventh Laird of Gight, who married the daughter of Lord Ogilvie. Their son George became the eighth Laird of Gight, and married the daughter of Keith of Ludquharn, by whom he had one only daughter. This marriage produced a schism in the family, and a feud with his mother. Being then *the young Laird*, he alleged that his father had never been infeft in the lands, and that consequently he had a right to a fee of the estate. His mother stoutly resisted delivering up papers in the absence of her husband. In consequence of this resolution young Gight, with the assistance of Ludquharn, attacked his father's house, with the intention of taking forcible possession; and having lodged themselves in some of the outbuildings, for the purpose of compelling the inmates to open the gates, they fired at the hall windows, and grievously wounded William Gordon, one of the dependants. The Earl of Airlie being made acquainted with these circumstances by his sister, immediately applied to the Marquess of Huntly, who agreed to act as arbiter, and for that purpose held a meeting with young Gight and his mother, which ended in an amicable arrangement. In the year 1644 the Castle of Gight was taken by the Covenanters, and garrisoned by them. The place was plundered, the furniture removed or destroyed, and the interior of the house, even to the wainscoting, torn to pieces. It was at this time that the chivalrous Laird of Haddo, after having taken measures

for defence, was compelled to surrender the House of Kelly."

"In more modern days Formartine or Gight was destined to greater celebrity. On the 12th of May 1785, Catherine Gordon of Gight, lineally descended from the Earl of Huntly by the daughter of James II. of Scotland, married the Honourable John Byron, and became the mother of the great poet. The romantic scenery of the residence of his maternal ancestors gains additional interest from its associations with a name that must be coexistent with the language of which he was so consummate a master. The noble bard never possessed the estate, it having been sold soon after his mother's marriage, and purchased in 1787 by *George*, third Earl of Aberdeen. The Castle, on this transfer, was not consigned to immediate ruin, and was subsequently occupied by Lord Haddo, who married the youngest daughter of Mr. Baird of Newbyth, a descendant of the Bairds of Auchmedden and Byth, in Aberdeenshire. Lord Haddo was unfortunately killed by a fall from his horse, on the 2d of October 1791. His eldest son, the great statesman, succeeded his grandfather, who died in 1801."

The ubiquitous Thomas the Rhymer here figures again, and, in this particular instance, abounds in rhymes and in prophesies; for we have no less than three touching the future fortunes of the Gordons and lands of Gight. The first is perhaps unrivalled in its quaint obliquity:—

Twa men sat down on Ythan brae,
The ane did to the ither say,
"An' what sic men may the Gordons o' Gight hae been?"

The next has a more direct application: for as the first may be supposed to give only a sort of diffusive hint, that a time would come when the Gordons of Gight shall have become a mere tradition, so the last may be said to point to the more immediate symptoms of their decay:—

When the Heron leaves the tree,
The Laird o' Gicht shall landless be.

We should scarcely be doing justice to this last without giving the traditionary fulfilment. It is said, that when the Hon. John Byron married the heiress of Gight, the denizens of a heroury, which for centuries had fixed their airy abode among the branches of a magnificent tree, in the immediate vicinity of the house, incontinently left their ancient habitation, and migrated in a troop to Kelly, where, it is certain, a family of Herons is now domiciled. "The Riggs soon followed," is a familiar saying, which, aptly enough, fills up the tradition; for the estate of Gight is now in the hands of the Earls of Aberdeen.

The last prophecy is not the least remarkable, since its complete verification has been accomplished within a very recent period :—

At Gight three men by sudden deaths shall dee,
An' after that the land shall lie in lea.

In 1791, as we read above, Lord Haddo, grandfather of the late noble proprietor, met a violent death on "The Green of Gight," by the fall of his horse; some years after this, a servant on the estate met a similar death on the *Mains*, or Home Farm. But *two* deaths were not sufficient to verify the seer's words. A few years ago, the house, preparatory to the farm being turned into *lea*, was being pulled down, when one of the men employed in the work casually remarked on the failure of the Rhymer's prediction. But, as if to vindicate the veracity of the prophet's words, in less than an hour the speaker himself supplied the fated number—lying crushed to death beneath the crumbling ruins of a fallen wall! We need scarcely add that the local fame of the Rhymer is now more than ever in the ascendant.

But we have not yet done with the marvellous. Gight, like all other Scotch houses of distinction, has its traditions. Some little distance below the house is the "Hagberry Pot," a pool, of course of "unfathomable depth." It seems that when the Covenanting army of the faithful was preparing to take up its quarters in the time-honoured halls of Gight, it was thought prudent and wise by the inmates to sink "the iron yett," with the family

plate upon it, to the bottom of this pool. The uninvited worthies being once more fairly off the premises, a diver was sent down to recover the hidden treasure; but, either faithfully or unfaithfully, he declared, on rising from the liquid element, that the plate was safe, but, alas! safe in the keeping of the "enemy of man!" The diver was incontinently sent back on his errand, but this not being agreeable to the party below, he was returned to his friends—not "hanged and quartered," but "drowned and quartered!" The spot, as might be expected, is invested with its own special terrors and superstitions.

One more horror, and we have done. It is a traditional belief, that a subterraneous passage from the castle runs—nobody knows where. A poor piper, whose pipes must have been sadly out of tune, was sentenced, for some cause or other, to traverse this dreary unknown. The sound of his pipes was heard, says the same respectable authority, as far as the burn of Stonehouse of Gight, but was hushed for ever after.

In an architectural point of view, the castle possesses little of interest, its great strength being its chief characteristic. The walls in some parts are of great thickness, and the cement apparently as durable as the stone. In its neighbourhood, the botanist and the artist will find endless subjects for the exercise of their respective avocations.

We cannot take leave of the grey romantic towers of Gight in language more appropriate than that of the noble bard, whose maternal ancestors occupied them for nearly four hundred years:—

" And there they stand, as stands a lofty mind,
Worn, but unstooping to the baser crowd,
All tenantless save to the crannying wind,
Or holding dark communion with the cloud,
Banners on high, and battles passed below;
But they who fought are in a bloody shroud,
And those which waved are shredless dust ere now,
And the bleak battlements shall bear no future blow."

The village of *Woodhead of Fetterletter* is about two miles farther up the river, and may be reached either by

the road we left at the little bridge of the Black Water, or by a footpath along the flowery Braes of Gight.

From an account of the parish of Fyvie, by Mr. William Walker, 1723, we learn that, "about a mile and a-half north-east from the church, there is an old village called Woodhead of Fetterletter, where is a stone tolbooth, a stone cross, and where, in old times, stood severall yearly mercats." The tolbooth, which had been converted into a dwelling-house, was pulled down about the year 1840. Of the cross, more honourable mention must be made. It had fallen completely into disrepair, and was, as we read on the basement, "rebuilt in 1846." Members of the Establishment, Non-Intrusionists, and Episcopalians, forgetting their religious differences for the time, alike cordially united in the restoration of this ancient cross of the burgh, and symbol of the common Christian faith, and once again the "severall yearly mercats," as in former times, may be seen "standing" in the old locality.

Except for an interval of about forty years, this village has never been without an Episcopal church since the ejection of its clergy from their cures. After the battle of Culloden the church was demolished, when the congregation removed to *Macterry*, about three miles distant, where they built a chapel, and there continued to assemble, till about the time of the repeal of the penal laws, when they returned to Woodhead, and rebuilt their church. This, like most of those of the same period built by the Episcopalians, was of a very humble description; and after sundry repairs and enlargements, was pulled down in 1849, and the present handsome edifice erected on its site. This is one of the best specimens of a village church, perhaps, in Scotland. Its architectural details are very correct, and, with its spire rising from out a cluster of trees, forms a striking and beautiful object in the landscape for many miles around. There is a sculptured stone over the porch, some crosses built into the east gable, and a sculptured sheaf of arrows in a niche over the vestry, all said to have been taken from the neighbouring Priory of Fyvie. But not the

least remarkable feature in this church is its masonry; the dressings are of red sandstone from the quarry of Dalgaty; the rest of the walls of a kind of blue slate-stone found in the neighbourhood, which for beauty and strength is unrivalled.

There is a *Free Church* also in the village—a large commodious building, but with no pretensions to architectural design.

There is reason to think that the *Woodhead* of the present day is the “Burgh of Fyvie” of former times. In the *New Statistical Account*, drawn up with remarkable ability by the Rev. John Manson, we have the following very satisfactory record of all that seems to be known on the subject:—

“In the course of the recent search among the papers at Fyvie Castle, a rather interesting discovery has been made, bearing upon the early history of the parish, of certain documents relative to a burgh of Fyvie. Tradition concerning it had been lost, nor can the site of it now be distinctly fixed, but from an early period mention is made of it. In the Brieve of King Robert Bruce in 1325, for fixing marches, the rights of the burgesses of ‘our burgh of Fyvie’ in the peat-moss of Ardlogie are directed to be ascertained; and the finding of the assize refers to the privileges of these burgesses in the time of Reginald le Chen, between 1250 and the end of the century. From 1390 downwards, the ‘Villa seu burgum de Fyvie,’ with its customs, tolls, and burgh-mails, is regularly found in the charters of the Fyvie property. It is supposed to have been a royal burgh, but no charter of erection is known, though, from the circumstance of the Fyvie property continuing a royal demesne till towards the close of the fourteenth century, and the king being thus the immediate superior of the burgh, perhaps it may have some claim to the above distinction. It, however, unquestionably became a ‘burgh of barony,’ of which the proprietors of Fyvie were the superiors. There exists a charter granted to Alexander, third Earl of Dunfermline, in 1672 or 1673, reciting in the preamble, that his father and grandfather, and their predecessors, had

the privilege of keeping a weekly market on Thursday, and three annual fairs, on the lands of the manor-place of Fyvie—one on Fastings-even, called Shrove Tuesday; another on St. Peter's day, the first Tuesday of July; and the third on St. Magdalene's day, the last Tuesday of July; stating that Fyvie is at least twelve miles distant from any royal burgh, and a convenient place for trade and merchandise; ratifying all previous gifts, and erecting the lordship of Fyvie into 'ane free burgh of barony,' to be called the 'burgh of barony of Fyvię;' and granting power to the said Earl and his heirs to nominate and choose bailies and magistrates for the government of the burgh; to possess and use 'ane mercat-cross,' and to admit masons, brewers, skinners, and all other craftsmen and artificers, to hold the above weekly market and three annual fairs; and for punishing and imprisoning malefactors and transgressors of the laws, to have and to make a 'tolbuith' in the said town; and to call, accuse, and execute justice on all committers of murder and theft, and other crimes, within the said burgh limits; and annexing the said burgh of barony of Fyvie to the lordship and barony of Fyvie in all time coming. The weekly market, and annual fair on St. Magdalene's day, have long been in desuetude; but the other two annual fairs are still regularly held and well frequented."

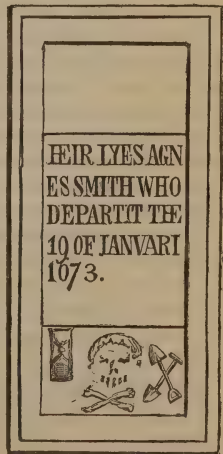
The conjectural belief that Woodhead and the burgh of Fyvie are one and the same, receives additional strength from the fact that the former is situated on the very skirts of what was once "The Moss of Ardlogie." Till within a few years this moss approached to within a short distance of the Cross, on the north and north-east quarter of the village. The peat has been cut, and the soil brought under cultivation; but sufficient indications still remain to mark the former character of the place, and to identify it with the locality in the Royal Brieve.

In the midst of the extensive moss-bogs which lie to the north of the village are a range of low hills, known as the *Windy Hills*. They are composed of water-worn *quartz* and *white sand*; but there is no record of organic remains ever having been discovered in them.

About a quarter of a mile south of the village, we again come upon the romantic valley of the Ythan, which we left at Gight, the braes of which now merge into the *Braes of Fetterletter*, and are here thickly clothed with birch, hazel, and other trees of spontaneous growth. The bare rugged hills of *Blairfowl* and *Minonie* lie on the opposite bank, to the southward.

About a mile and a half west from Woodhead stands the Parish Church, "built," as we learn from the New Statistical report, "in 1808. It is a large and commodious structure, well situated for the parish generally, and contains sufficient accommodation." It is amongst the best of country parish churches. The old church, which occupied the same site, was dedicated to S. Peter, the tutelary of the parish, and had stood for about six hundred and thirty years. *Peter's Well*, a spring in the immediate vicinity, still bears the appellation of the saint and apostle. In the Chartulary of Arbroath it is recorded that William the Lion "gave to the Abbay there the Church of Fyvin, with the chapels, lands, tithes oblations, pasturage, and other pertinents," between 1187 and 1200.¹

¹ "About the middle of the churchyard there is a humble grave, but one possessed of a certain romantic interest—that of the heroine of the pathetic Scotch ballad called 'Tiftie's Bonnie Annie.' The original tombstone having become decayed, Mr. Gordon of Fyvie, a few years ago, caused a new one to be placed upon it, a fac-simile in every respect. The name of the unfortunate damsel, the story of whose love is so finely told in the ballad, was Agnes Smith. The common pronunciation of her Christian name was Nannie, which in the ballad is farther metamorphosed into Annie."—*New Statistical Account*, p. 325.



The Priory.—On a meadow between the Parish Church and the Bridge of Lewes stood the Priory of Fyvie, dedicated to *S. Mary the Virgin*. There are doubts as to whether this institution was due to King William the Lion, Fergus Earl of Buchan, or Sir Reginald Cheyne of Raven's Craig. Mr. Manson, in the New Statistical report, gives the following synopsis of all that can be gathered on the subject:—

“This was a cell of the Abbey of Arbroath, said by Spotswood to have been founded, along with a *Parish Church*, by Fergus, Earl of Buchan, in 1179, whose donation of it to the abbey was afterwards confirmed by his daughter Margaret, Countess of Buchan, and wife of Sir William Comyn.¹ In another account, the foundation is ascribed to King William the Lyon; and in a deed of date 1285, Reginald le Cheyn is said to have founded the religious house on the lands of Ardlogy—that is, the Priory; while it appears from another deed, that he bestowed on this house his lands of Ardlogy and Leuchendy, the same year.² The truth may be that the house was originally founded by the Earl of Buchan, that it was confirmed by King William, and that a re-endowment was made a century later by the Baron of Inverugie.”

From the charter just mentioned, granted by Reginald le Cheyn in 1285, we learn that the purpose for which he dedicated his lands of Ardlogy and Lethendy³ to the Priory was, “that there might be ane chaplain there for ever, who should be ready, by day and by night, to go among the parishioners when necessary, and administer to them the consolations of religion.” In this we have a proof that the religious houses were not endowed by the feudal barons, merely for the support of idle monks, but for the spiritual benefit of the parishioners; or, as it might be more correctly stated, of their dependants. Another document, still extant, serves to correct a very popular mistake—that in “the dark ages,” as they are

¹ See also Bishop Russell's edition of *Keith's Catalogue*, p. 410.

² See copy of this charter in *View of the Diocese*, p. 193.

³ Part of the lands of Lethendy are called *The Monk's Hill* to this day.

termed, no means were employed to correct and restrain the ignorance and licentiousness of the monks. Now, we find that, in 1323, Albertinus was appointed to the care and keeping of the House of Fyvin, and in 1325 a letter was addressed to him by Bernard, Abbot of Aberbrothock, for the maintenance of discipline, and with that view enjoining him "to hold a chapter regularly three times a-week, on Mondays, Wednesdays, and Fridays, to correct and reform the irregularities of his brethren; to perform the divine worship on Sundays and festivals; to keep the fasts according to the rule and canonical institution; and if any of the brethren should be found drunken, noisy, abusive, rebellious, and disobedient, to reclaim him, if possible, by good counsel; otherwise to punish him by silence, and bread and water, in a place of confinement beyond the access of the seculars; and if still refractory, to transmit him, with a statement of his delinquencies, to the parent institution."¹

From the same Chartulary we learn that in 1470 one Alexander Mason was prior, of whom it is stated that he exerted himself greatly for the increase and repair of the buildings connected with the establishment; that he rebuilt the chapel, added offices, and enclosed the garden with a wall.

We read in the New Statistical report, that "a little before the Reformation 'the possessions of the Priory are said to have been much delapidated, though the lands which belonged to it in the neighbourhood rented £200 sterling in 1792."

"It was but a poor compliment paid to the new creed," says Mr. Pagan, quoting from M'Lellan, "or the strength of the moral and religious convictions upon which it was founded, to consider as necessary for its safety the total destruction of the fascinating edifices in which had been performed that stately and imposing ritual, by which the cunning hierarchy of Rome had superseded the devotion of the heart and understanding. It may be stated, however, that while the Reformation called into

¹ See Chartulary of Arbroath, Adv. Lib.

existence a degree of hallowed enthusiasm, without which its great end could not have been fulfilled, it also evoked a spirit of destructive frenzy, which the leaders of the movement might lament, but could not control. The Government issued an order for the destruction of all monuments of idolatry, but strongly enjoined the preservation of the buildings themselves."¹

"The Lords of the Congregation," continues Mr. Pagan, "evidently desired the work of demolition to go a certain length, and no further; but they had raised a spirit which they could not lay again; and the harangues of any itinerant preacher who cursed the temples of the Papists from the cope-stone to the foundation, were received as much more orthodox and acceptable than the comparatively moderate injunctions of their civil leaders. Accordingly, over a considerable part of Scotland, not only were the idols and other accessories of the Roman Catholic religion destroyed, but the churches and cathedrals themselves, which had been so long the pride and glory of the land, were often dismantled, razed to the earth, or left in ruins."

Before this destructive and ungovernable spirit, the Priory of Fyvie—where the incense of prayer and praise had ascended at matins and evensong, day after day, at fast and festival, for nearly four hundred years without intermission—was doomed to succumb.

In the *Old Statistical Account*, published in 1793, we are told that, "from the appearance of the foundations, which were extant some years ago, it should seem to have been three sides of a court, the middle of which was the church, and the two sides the cells and offices of the monks." In 1840, when the *New Statistical Account* was written, the "foundations," which were to be seen in 1793, had all but disappeared. A shapeless mound, said to mark the site of the chapel, and still distinguishable on the crest of a gentle eminence, is all that now remains of the sacred building which the piety of a remote age dedicated to God *for ever*.²

¹ *History of the Cathedral and See of Glasgow*, p. 34.

² In the summer of 1868, a cross was erected on the ruins of the Priory, by Colonel and Mrs. Gordon of Fyvie. It is represented

It were vain to suppose that zeal for the purity of religion was the actuating principle of these reforms and confiscations. In the face of the solemn dedication of lands and heritages to God and religion (*Deo et ecclesiæ*), men found it no difficult matter to lay the flattering unction to their souls, that, because churchmen had abused their privileges, *they* were doing God service by wresting them from them. Robbery sanctioned by religion is sin in its most insidious shape. But we will allow an historian of our own times to give his thoughts on this subject.

“The extensive and better-cultivated estates of the prelates and monastic bodies,” says Mr. Stephen, “excited in the breasts of the nobility that desire for plunder which was the great and enduring sin of the Scottish Reformation. Every man, at that time, did that which was right in his own eyes, indifferent whether he robbed God or his neighbour; and the sceptre was wielded by too feeble hands to be any restraint on powerful and lawless barons at the head of their feudal vassals. Each reforming baron, therefore, seized on the lands nearest to his own hereditary property; while the abbots and priors then in possession secured what remained, and procured their erection into temporal lordships, descendible to their children or heirs. Nearly one-third of the land of the kingdom was thus appropriated; and Knox’s efforts to recover a maintenance for his hierarchy out of the wreck was ridiculed as a *devout imagination*. This spoliation, with the withholding of the tithes, the subsequent uniting of contiguous parishes, and the extreme scarcity of men able, either from learning or morality, to undertake the ministerial office, left the people scattered as sheep on the hills without a shepherd, and kept them for a time in a state of knowledge and morality little superior to

as “a striking object, visible from all sides of the Howe of Fyvie.” The cross is erected on a base of hewn stones, placed on a rough circular cairn. On the front is a suitable but brief inscription, from the latter part of which, we observe that the cross is partly in memory of James Hay Chalmers, Esq., Yr., of Monks-hill, whose early death was so deeply deplored.

heathens, that has ever since operated most injuriously on the Scottish Church. The attempt of the Crown to secure a moderate revenue for the clergy instantly created the utmost alarm in the minds of the nobility, lest they should be stripped of the whole of the property which had formerly belonged to the Church, and which they had tenaciously grasped. Divine wrath visited their sacrilege with the national punishments of the sword, famine, and pestilence, the extirpation of the established churches of the three kingdoms, the prostration of monarchical government, a bloody revolution, the murder of the king, and the establishment of a military despotism.”¹

A village is gradually rising up near the Lewes of Fyvie. It has a good banking office, some neat cottages, and a hall for public meetings,—improvements chiefly owing to the enterprising spirit of Mr. Adam Mackay, who carries on an extensive business here as a general merchant.

FYVIE CASTLE.—Proceeding by a road which leads through the rich undulating fields lying between the parish church and the castle, we are on classic ground. It was here that “the great Marquess” first taught the Royalists how, even with inferior numbers, to meet the Covenanters in the field. The following quaint and characteristic account of the affair which took place here is given by Patrick Gordon of Ruthven, in his *Britane’s Distemper*:—“Haueing made a generall muster, hee (Montrose) raisses his campe after the sunne was set, and marches from Huntly to Auchterlesse, and from thence to Fyuie, . . . because the countray there was weill prouided of victuall for his armie; and if his armie should intend ane surpryce, or force him to fecht, the ground was more aduantageus for the defendant than the assailzeant, hauing the riuer of Ithen on his right hand, a woode on his left hand, and a deepe hollow bruike that ran before him, which serued as a ditch or trinch to brake the furie of an vnited charge of

¹ *History of the Church of Scotland.*

horsemen. The next day Ardgyll, haueing intelligence where he was gone, and being confident of a good successe by reason of his ouer-matcheing forces, leaues the way to Huntly, and mairches towardes him. He had but on troupe of light horsemen, and thir ware gone to bring in prouision for the campe whan Ardgyll was come in sight, who drawes up his armie vpon ane hill without distance of schote, and sendes first a regiment of foote to force them, or draw them from their strenth. This regiment wins a fald hard by them, and from thence beginnes to play vpon them. But the marquies sends Donald Farquharson, a braue and weill resolued gentleman, with those of Straithaan and Straithdie, whom he commanded, as being Huntlyes bailzie in those pairtes. This gentleman acted his part so brauely, as he dryues them from their hold, and beates them backe with great losse and discredit, and to the no small incouragement of the Royalistes.

“The next charge was by a regement of horse. Those are suffered by Montrose to aduance, retyreing his men to a loue ground, where they ware not seine by the horsemen; and ceartanely of those horsemen there had not a man escheaped, for they had bene invironed befor they had knowin whare they ware, and the deepe hollow ditch or bruike at there backes. But the Athol men, who was vpon a wing, gaue them to soone notice, by giueing them a wolie shote at too large a distance; and then, fynding the danger, they aduanced no further, but beginnes to retyre. Wharefore the Royalistes, shaweing themselves, ware forced to fall on, and diuerse of them ware leaft on the place: for my lord Marshall’s brother, a brawe and hopefull youth, charging fordward with his troupe, was slaine, and some fourtie gentlemen more. They ware charged the third tyme by a ceartane regement of foote, and some troupes of horse; but they ware so brauely incountered, as, with the losse of many men, they ware still forced to retyre to the bodie of there armie, which the leader, the Marques of Argyle, durst not ingage, by reason of the stronge ground wher they lay. But, standing the wholl day imbattled at a lairge

distance, he reteires towards night thrie myles back, and the nixt day was sein to appear in the fields. And soorly this, although it deserved not the name of a battell, being performed by commanded pairties sent out from the bodies of both armies, yet that dayes work brought this great good to the Royalists,—ever efter, they wer never affrayed to hazard with small forces against the great and weel-appoynted armies of ther enemies, being both hardned and incurraged to all hazardes after that dayes successe; and, by God’s providence, it was a maine helpe to banish dowbts and establishe confidence, which did mightily contrebutte to the manie victories they efterwardes obtained.”

Montrose, it is said, at first took possession of Fyvie Castle, but, not thinking it tenable against the superior force of Argyle, he retired to the eminence just mentioned, which is a little to the north-eastward, and on the right of the gate and porter’s-lodge. “The intrenchments,” says the New Statistical report, “are still distinctly to be seen, and the ground goes by the name of Montrose’s camp. One of Argyle’s encampments also, on the lands of Ardlogie, is still called the Camp Fold.”¹

The venerable and stately pile, near which this skirmish took place, stands on the eastern bank of the Ythan, and consequently within the boundary line of Buchan. It is about twenty-six miles from Aberdeen, the high-road from thence to Inverness by Turriff and Banff passing it on the west. Of this majestic edifice it has been justly said that it is “alike remarkable for its commanding situation, its antiquity, its connection with interesting events in Scottish history, and as a noble specimen of baronial architecture.” “It is situated in the parish of Fyvie, the barony of which was formerly designated Formartyn or Fremartyn, a term now confined to the second of the five feudal districts of Aberdeenshire.”²

The castle is in complete preservation, and is the resi-

¹ See Appendix, EEE.

² *Castellated Architecture of Aberdeenshire*, by Sir A. L. Hay.

dence of the proprietor (Gordon of Fyvie). It consists of four noble towers, respectively named the Preston's, the Meldrum's, the Seton's, and the Gordon's Towers. Sir A. L. Hay remarks: "There can be no doubt that the present building was preceded by a castle or keep of much greater antiquity, when the domain was a royal chase; but whether the ancient walls were removed, or built upon and enlarged, it is now difficult to determine."

In the year 1296, when Edward I. of England made a progress through the north of Scotland, it is on record that he visited Fyvie Castle. A few years afterwards it became one of the royal residences of King Robert the Bruce, the lands around it being then a hunting-forest.

About the year 1380, John, who ascended the throne as Robert III., resigned the castle and estates of Fyvie to his cousin, Sir James de Lindsay,¹ who is mentioned in history as "Dominus de Crawford et Buchan." The castle remained in his possession for several years. Sir James married Margaret Keith, daughter of the Earl Marischal,—

"A guid lady,
That led in all her time guid life."

She was not only good, but resolute; for she stoutly defended the castle, till relieved by her husband, against the assaults of her nephew, Robert de Keith, whose followers had raised a tumult in the castle with her work-people. The two kinsmen met near the kirk of Bourtie, where Robert was defeated, with the loss of about fifty of his people.²

In the preceding editions it was said that, on the demise of Sir James in 1397, the castle and estates fell to his son-in-law, Sir Henry Preston, whose name appears among those who fought at Otterburn; but it is now stated, on the authority of the late Mr. James Hay Chalmers, that Sir Robert, not Sir Henry Preston, acquired the property, in virtue of a charter from Robert III., as a reward for his conduct at the battle of

¹ The mother of Sir James was Egidia, sister to King Robert II.

² See *Lives of the Lindsays*.

Otterburn, and in lieu of the body of Ranolf or Rolf de Percy, whom Sir Robert had taken prisoner. It is true that Lord Lindsay had afterwards to confirm the grant to Sir Henry Preston, as it turned out that his brother-in-law, Robert II., had gifted it to him a few years before. An extract of the original charter is at Fyvie Castle, and it would appear that Lord Lindsay got an equivalent for giving up Fyvie in what is called *Crawfurd Priory*, near Cupar-Fife. The oldest tower of the castle, the south-eastern, is named after Sir Henry. He died about the year 1433, leaving two daughters, co-heiresses, which led to the division of the lordship of Formartine. One of them carried with her the estate of Tolquhon, which then extended northwards as far as the Ythan. It was through her that the Forbesees succeeded to this property. The other daughter, by her marriage, brought the castle and estates of Fyvie to the Meldrums, in whose possession they continued for a hundred and sixty years. From this family the tower at the south-west of the castle takes its name, in which is the famous secret chamber,—“inaccessible, with neither door nor window.” Sir Andrew Leith Hay tells us it remained for many years unopened: “and,” he adds, “if there are evil spirits domesticated in this dark abode, they have continued quiet and orderly for such a length of time that it would be cruel and injudicious to disturb them.”

In 1596, Alexander Seton, third son of George, sixth Lord Seton, and brother of Robert, first Earl of Winton, became proprietor of Fyvie, by purchase, from the Meldrums. In 1597 he obtained letters under the Great Seal, erecting the barony of Fyvie into a free lordship; and in the following year he was created a Peer of Parliament by the title of *Lord Fyvie*. In 1606 he was created *Earl of Dunfermline*; and in 1612 he was commissioner to the famous Parliament which confirmed the proceedings of the Glasgow Assembly of 1610 and rescinded the Act of 1592, by which Presbytery had been established.¹

In 1622 he was succeeded by his son *Charles*, second

¹ See *New Statistical Account*.

Earl of Dunfermline. He was also second *Lord Fyvie*, by which title he was better known in the north. This nobleman took a very active part in the transactions of the momentous period of Scottish history, from 1622 till his death in 1672. His father had been intrusted with the important charge of superintending the education of the Prince, afterwards the unfortunate Charles I. As a matter of course, therefore, Lord Fyvie was a loyal and attached supporter of the king and the royal cause during the whole time of "the troubles." We may suppose how gladly he must have welcomed the great Marquess to the Castle, when, in 1644, as we have already mentioned, he defeated Argyle and the Covenanters in its vicinity. It was in the time of his son James, the next Lord Fyvie, that the humbler but better remembered event took place, the death of "Tiftie's Annie," a story which is commemorated by a stone figure of her lover, the trumpeter, placed on one of the turrets of the castle, in the act of blowing his horn towards Tiftie. This Lord Fyvie, who was also Fourth Earl of Dunfermline, joined Lord Dundee in 1689, and fought at Killiecrankie. He is celebrated in the *Prælium Gilliecrankianum* as

Nobilis apparuit Fermilo Dunensis,
Cujus in rebelles stringebatur ensis;
Nobilis et sanguine, nobilior virtute,
Regi devotissimus intus et in cute.

He was outlawed in 1690, and died at St. Germain's, without surviving issue, in 1694. The Seton Tower of the Castle, which takes its name from this family, is over the former great entrance in the south front. "The arms of that family are cut in freestone over the gate. The old iron door still remains, consisting of huge interlacing bars, fastened by immense iron bolts, drawn out of the wall on either side; and in the centre of the arch above the doorway, a large aperture, called 'the murder-hole,' speaks plainly of the warm reception unbidden guests had in former times to expect."¹ His castle and estates were forfeited to the Crown in 1689, in the

¹ *New Statistical Account.*

possession of which they remained till 1726, when they were purchased by William, Earl of Aberdeen, the second peer of that name.

Earl William was thrice married, and by his last wife, the Lady Anne Gordon, sister of Cosmo, Duke of Gordon, he had several children.¹ By the marriage-contract, the Earl became bound to settle an estate of a certain value upon her eldest son. Hence, on the death of the Earl, early in 1746, the Hon. William Gordon, the eldest son by Lady Anne, succeeded to the castle and estates of Fyvie.

Lady Anne was sister to Lord Lewis Gordon, so celebrated in the history and ballads of the Jacobites, and, like that faithful adherent, was not only warmly attached to the cause of the ancient dynasty, but emulated him in a noble and fearless avowal of her principles. "The Duke of Cumberland marched through the grounds of Fyvie, on his route to the north, previous to the battle of Culloden, Lord Lewis Gordon being then a distinguished officer under the banner of Prince Charles Edward. The Countess of Aberdeen, but a few weeks a widow, placed herself on the road-side, accompanied by her eldest son, to see the passage of his army. The Duke addressed her, and asked her name. '*I am the sister of the Lord Lewis Gordon,*' was her answer,—a reply characteristic of the firmness, as it was of the loyalty, mistaken or otherwise, of this noble lady."

The *Gordon Tower* was built by this last proprietor, whose name it perpetuates. It is erected at the northern termination of the west wing, on the site of the ancient chapel, which had become ruinous.

We cannot fail to observe the distinctive feature which the *Chapel* forms, in all the old mansions of the great. "It may seem either a melancholy or a consolatory consideration, according to the point of view from which we

¹ His children by the Lady Anne were—Gen. the Hon. W. Gordon, long a Groom of the Bed-chamber to George III.; Alexander, who became a Senator of Justice, when he took the title of Lord Rockville; Col. Cosmo Gordon, and others.

² *Castellated Architecture of Aberdeenshire.*

look," says an intelligent writer of our own day, "to perceive that in the age when the mailed nobles made might right, declared their pleasure and called it law, that religion, as far as regarded sincere, zealous, and most unquestioning faith, and an indefatigable observance of all its forms and ceremonies, formed also a most conspicuous feature of the same men. . . . The great castle-builder provided his walls and his courts, his keep, and his dungeon; but a chapel was no less indispensable alike to his station and his actual wants. Be-leaguered or free, he must be able at all times to hear the daily mass, or the pious orison offered up for his own and his family's welfare: he must be able to fly to the chapel for succour when 'the thick-coming fancies' of superstition press upon his imagination, and appal him by their mysterious influence, or when defeat or danger threatens. There, too, in the hour of triumph, must be found his own voice mingling with the chant of the priests; at births, baptisms, marriages, and deaths, the sacred doors must ever be at hand. The child, fast growing up towards man's estate, who has spent his entire life within the castle walls, looks forward to the chapel as the scene that shall usher him into a world of glory; already he feels the touch of the golden spurs, the sway of the lofty plumes, the thrill of the fair hands that gird on his maiden sword; already, with alternating hopes and fears, he anticipates his solitary midnight vigil within the chapel walls; and truly such a night in such a place was calculated to try the tone of the firmest nerves."¹

General Gordon was succeeded in 1816 by his only son, William Gordon, who possessed a refined and cultivated taste. In his hands the Castle underwent some important repairs and alterations; but, to use the words of the author of the *Castellated Architecture*, &c., "while he altered and decorated the apartments, he avoided any external deviation from the architectural grandeur which characterises this truly baronial residence."

In 1847 the Castle and estates became the property:

¹ Knight's *Old England*.

of the eldest son of Lord Rockville, by the Countess-Dowager of Dumfries, and is now possessed by their son and heir.

Fyvie Castle is too remarkable a place to have escaped the vaticinations of the Seer of Learmont, nor, as faithful chroniclers, must we omit them :—

“ Fyvyns riggs and towers,
Hapless shall your mesdames be,
When ye shall hae within your methes,¹
Frae harryit kirk's land, stanes three—
Ane in Preston's tower ;
Ane in my lady's bower ;
And ane below the water-yett,
And it ye shall never get.”

Tradition affirms that two of these “ harryit-kirk stanes” have been found in their designated places, but the one beneath the “ water-yett” remains true to the Rhymer's prophecy. But, *more Sibyllino*, the prophet says nothing of the peculiar nature of the *haplessness* of his “ mesdames.”²

At the distance of about half a mile north-east of the Castle, and in view of its turrets, is *Mill of Tiftie*, the home of the damsel who figures as the heroine of the ancient and ever popular ballad, “ Mill of Tiftie's Annie.”³ The spot might vindicate the romance, even if it had not been founded on fact. It is a highly picturesque ravine, full of wild, natural beauty—waterfalls, rocks, and tangled bushes, and abundant in wild flowers. The Mill is a ruin in the bottom of the glen, but poor Annie's home was the *farmhouse*, which stands on higher ground, and which, like many others, takes its name from the vicinity of the Mill. The *Bridge of Skeugh*, where Annie last met her lover, Andrew Lammie, was in the hollow,

¹ *Meta*, a boundary, from which this Scotch word is probably taken.

² A stone is preserved in the Castle and shown as one of the three weird stones. It is called “ the dripping stone.” It is asserted that this stone, at times, gives out such a quantity of damp as to half fill the bowl in which it is kept, with water ; while, at other times, it absorbs the whole. It is not known how or when this mysterious stone came to occupy the place it now does.

³ See Appendix, FFF.

between Tiftie and the Castle, at a point about a hundred yards above that where the present bridge spans the brook. A circular clump of trees, said to surround the spot where "the trysting tree" stood, marks the place.

Towie-Barclay.—The distance from Fyvie Castle to Towie-Barclay is about four miles and a half. The valley which separates them is nearly a dead level, through which the Ythan slowly winds. It was the work of the late proprietor of Fyvie Castle to change this from an almost impassable morass to rich and cultivated fields, and it is through this line that the Pitcaple and Turriff railway passes. The road from near Fyvie Castle to the thirty-first milestone from Aberdeen, only skirts the district of Buchan, at which point we again enter it.

The old Castle of Towie-Barclay was, for many centuries, the property and residence of a very ancient Scottish family, not yet, it is said, extinct in this the vicinity of its former greatness.

Over what was once the chief entrance is inscribed—

" Sir Alexander Barclay of
Tolly, Founder, decessit Anno Domini 1136.

In tim of valth all men
Sims frendly—an frind is not
Knowin but in adversity. 1593."

We read in the New Statistical report respecting Towie-Barclay, that, "notwithstanding the first-mentioned date in the above inscription, it is believed that the Castle was not built before 1593, while there are dates 1604 and 1695 on the more modern parts of the building."

Higher up in the building there is a scroll bearing the words—

" Sir Valter Barclay foundit Tollie Mills 1210."¹

Enough remains of the original edifice to indicate the imposing scale upon which it was designed, and the importance of its powerful owners. The lofty hall, with

¹ See Appendix, GGG.

its groined and vaulted ceiling, circular arches, and severe ornaments, sufficiently attests its former magnificence, and is valuable as a specimen of the ancient feudal architecture of Scotland.¹

This venerable pile, we are told, was tolerably entire till about 1792, when, to suit the ideas or the convenience of the occupying tenant, the roof, turrets, and embrasures were removed, the height reduced two stories, and on this once proud pile was placed its present vulgar modern roof.

It sufficiently testifies to the distinction of this ancient family, to state, that after the marriage of Malcolm Canmore with the pious and beautiful Saxon princess Margaret, sister to Edgar Atheling, he found it expedient, both as strengthening his hands against William of Normandy, the usurper of the English throne, and also with a view to the Christian civilisation of his rude and barbarous subjects, to encourage the settlement within his dominions of the more intelligent Saxon nobles, to whom, in addition to the protection he afforded them, he gave lands and possessions. Among those who thus first settled in Scotland was John Berkeley, a descendant of the family of that name. He obtained from the king a grant of the lands of Towie, in the parish of Auchterless. Hence the name of Barclay de Towie, and Towie-Barclay, by which the family was known and distinguished.

This John Berkeley married the heiress of Gartly, by which alliance he became possessed of considerable estates in addition to the grant from the king. Two sons came

¹ It is said that, owing to some circumstance in the remote history of the Barclays, the corbels, mouldings, and other ornaments in the buildings they erected, partook of an ecclesiastical character. It is a dark story. Being desirous, says tradition, of obtaining possession of certain church-lands, the Barclay of the day fell upon an expedient at once dreadful and dishonourable. The coveted lands belonged to a neighbouring nunnery; and into this, by surreptitious means, a younger Barclay contrived, disguised, to obtain admission. The consequence of this nefarious scheme was the utter disgrace of the institution. The result answered their design; the house was dissolved, and the property became theirs.

of this marriage, one of whom succeeded to the barony of Gartly, the other to that of Towie.

The first charters of the estate were carried off by Edward I. of England. In the roll of missing charters, in the reign of Robert Bruce, is "Carta to Valter Berkley de kerko burgess of Perth" over the lands of Tollie. Robert granted a like charter, dated August 1, 1312, in the sixth year of his reign.

"About the year 1385, Andrew Berkeley, laird of Gartellie (Gartly), gave 'the lands of Melrose (in the parish of Gamry), with the mill, to Janet de Berkeley, widow of Sir John of Monymusk, knight, in quittance of certain lands of her father, John Berkeley. This estate of Melrose, with Cullen in Buchan, remained in the family for upwards of 300 years.' They also possessed Drumwhindle, and other lands about Ellon; and also at one time Fintry and Craighfintry (Craigston) in the parish of King Edward."¹

In the reign of Mary, the Barclays, both of Towie and Gartly, warmly espoused the cause of that unfortunate and ill-used princess.

John Barclay was a man of great genius and learning, but very eccentric. He was intended for the Church, though he never could be induced to take holy orders. He was the author of "The Argenis," a celebrated work, containing the severest satires ever written since the days of Juvenal, against the priests and Jesuits. He refused, however, to identify himself with either of the extreme parties in the church, and of course was cordially hated by both. He died at Rome, leaving behind him a large family. One of his sons settled in Livonia, having accompanied the French ambassador to Sweden, where he married. When Livonia became integrated with the Russian empire, he, as a matter of course, became a subject of that power. His great-grandson took service at a very early age in the Russian army, in which he rapidly rose to rank. In 1806 he was a general of a division of the forces, and was sent against the Emperor Napoleon. He was present at the battle of Wagram, and severely

¹ *Castellated Architecture of Aberdeenshire.*

wounded at Eylau. His services were held in such consideration by the Emperor Alexander that he appointed him minister-at-war, created him a prince of the empire, and gave him the baton of a field-marshal. In the memorable campaign of 1812 he was at the head of the Russian army, and was also the confidential adviser of the Czar. He is said to have had the merit of devising the plan of resistance to be adopted on that occasion, viz., to remove the people, and desolate the country through which the French army was to pass. In pursuance of this plan, Barclay de Tolly, after an engagement at Smolensko, continued his retreat before the enemy. But his fame and brilliant career had excited the jealousy and dislike of the old Russian noblesse, and this retrograde movement served to increase their animosity. He was removed from the command. Kutusoff, perhaps fearing a similiar result, fought and lost the battle of Borodino. Barclay was still retained minister-at-war, and was in the suite of the Emperor when he visited London in 1814. Thus, like the Marischal family, the Barclays of Towie were destined to extend a long and brilliant career in a foreign country, carrying with them the name and fame of a long line of brave and distinguished ancestors.

But Thomas the Rhymer, like the drop-scene of the stage, here again makes his appearance. At Fyvie the malefic influence was against the fair sex; here it is the reverse,—

“Tolly Barclay of the glen,
Happy to the maids, but never to the men.”

Sir A. Leith Hay informs us that “*The Weird* was said to follow the family in the death of the heir-male, who seldom survived his father; and so strong a hold had this in the belief of the people, that it was by them assigned as the reason for the sale of the estate in 1753. It was purchased by the Earl of Findlater for his second son, who died a few years after, and when little more than of age. His death was looked upon as another verification of the prediction of the Rhymer; and Lord Findlater, one of the ablest men of his day, was so far from being above the current superstition, that ever

after, on his journeys to and from the south, when arriving upon the estate at either boundary, he closed the blinds of his carriage until he had passed the fated territory; and in 1792 sold the estate to the Trustees of Robert Gordon's Hospital in Aberdeen." ¹

Ascending the Ythan from Towie to the Kirk of Auchterless, a distance of rather more than two miles, the course is south-westerly. This part of the district is rich in corn and pasture lands, with gentle slopes and undulations, highly cultivated, and divided into extensive farms.

The Parish Church is situated in a very pretty part of the hollow, on the left bank of the stream. The present kirk was built in 1780, and an aisle was added in 1835. It is a fair specimen of the parish churches of the latter part of the last century, commodious, substantial, and plain. This parish had for its titular S. Donan, Abbot. "This saint," we are told, "fled in A.D. DC.XL. : his feast is on April the 17th, and that of his relicts on April the 18th. Dempster says, his staff, being kept here, cured fever and jaundice, but was broken by the Reformers." ² His fair is still held in the Kirktown.

"In the immediate vicinity of the church there is a small artificial eminence, of an oval shape, surrounded by a ditch, which is now in many places very much filled up. It still retains the name of the Moat-head, and was formerly a seat of the baronial court. The gallow-hill, where the criminals were executed and buried, is in its neighbourhood, and confirms the general opinion of the original purpose to which the Moat-head was applied." ³

Formerly there were scattered over this parish the remains of numerous Druidical circles; now they have nearly all disappeared. Nor can we much wonder at this sweeping removal of the ancient landmarks of our country's history by the parishioners of Auchterless, when we read the following Vandalism from the pen of one of its ministers: "There are a few Druidical circles, but

¹ *Castellated Architecture.*

² *Historia Ecclesiastica Gentis Scotorum.*

³ *New Stat. Account.*

not so large as in many other places. Superstition still spares them, though stones are so scarce."¹

This parish is distinguished as having given birth to several eminent and learned men; among whom we may mention, 1, *Malcolmus Ardes*, a man of noble birth, and a Carmelite friar, who flourished about the year 1324, and wrote, in rather inelegant Latin, a small volume, entitled "De bello ad Fawkirk," and another, "De Scotia liberata."² 2, *Patricius Bissetus*, also of a good family, whose descendants held places of distinction in their native parish, and also in Fife. He taught the arts and the canon law at Bologna in Italy. His written works are a volume, entitled "De Irregularitate," inscribed to his intimate friend Bonifacius Gozadinus; and another, "Lectiones Feriales." He flourished about the year 1400. 3, *Jacobus Laingæus*, a descendant of the Dempsters, hereditary barons of Muresk. He was a doctor of divinity, a member of the Sorbonne, and a great enemy to the doctrines of the Reformation. He wrote a number of works, more or less bearing on that subject. That perhaps best known is entitled "De Vita, Doctrina, obitu Lutheri, Calvini, aliorumque hæreticorum." He died at Paris in the year 1694, at the age of ninety-three.² By none, however, is this parish more honoured than by "the learned, amiable, and pious *Henry Scougal* (born 1650, died 1678), author of 'The Life of God in the Soul of Man.'" Scougal was Rector of Auchterless in the year 1673 and 1674, before his preferment to the chair of theology in the King's College and University of Aberdeen.³ His life has repeatedly been written.⁴

¹ *Old Stat. Account.*

² *Vide Hist. Eccles. Gentis Scotorum.*

³ *View of the Diocese of Aberdeen.*

⁴ About 1780 died *Peter Garden*, a farmer in this parish, at the advanced age of 132. He retained his faculties to the last. He was married to his second wife when 120 years old, she being 80! and it is recorded that "he danced with great glee on that occasion." He lived under ten Governments; that of Charles I., of Oliver Cromwell, Richard Cromwell, Charles II., James II., William and Mary, Anne, George I., II., and III. He was *page* to Ogilvie of

Mill of Knockleith is only a short distance above the kirk, where, as has been said, the Ythan ceases to be the boundary of the district. The late farmer at Mill of Knockleith, *Barclay*, deserves a niche among the noted men of the parish, he having, with considerable ability, for many years written the monthly Agricultural Report of the upper district for the *Aberdeen Journal*.

Banff before that gentleman was raised to the peerage, and was one of the garrison in the castle of Towie-Barclay when Montrose defended it against Argyll. He recollected having been sent to a wood to cut boughs for spears, in the time of the civil wars. In his latter days he used to describe Montrose as "a little black man, who wore a ruff, as the ladies do nowadays."—See *New Stat. Account*, p. 289.

CHAPTER XV.

FROM ELLON TO BIRNESS TOLL-BAR.

THE high road from Aberdeen to Peterhead and Fraserburgh enters the district of Buchan at the *Bridge of Ellon*, nearly sixteen miles from Aberdeen.

Leaving Ellon, the road runs nearly due east, skirting the south wall of the castle park. The castle stands on a terrace on the southern slope of a hill, overlooking the park and gardens, and commanding a good view of the river. It is sheltered on the north by the hill, which is again covered with thriving plantations after having been completely denuded of some of the finest trees in the district.

About a mile and a half from Ellon the road turns to the north, a point at which the House of Auchmacoy is seen to peculiar advantage. A mile farther on, in a pretty rural spot, is the *Mill of Waterton*. From this point a road branches off to the right, leading to Artrochie,¹ Pitlurg, &c.

We now pass through a cold bleak country for a couple of miles, till we come to *Birness Toll-Bar*, four miles from Ellon. In passing over this dreary reach of the road, we obtain a fine view of the distant range of hills, including Ben-na-chie, the Buck of the Cabrach, the Tap o' Noth, &c.

¹ Mr. Peter Falconer, who succeeded his father Alexander Falconer in the farm of Artrochie, is the great-grandson of John Falconer, who was, in the latter part of the seventeenth century, deputy-governor of Dunottar Castle. During the troubles about the time of the Revolution he resigned his post, and came north to *Clochcan*, in the parish of Old Deer, where he died in 1745, and was buried in the churchyard of that parish. He was nearly related to the Haulkertons, having been, as is believed, nephew of the then Lord Haulkerton and Inglismaldy.

At Birness the road divides, one branch running down in an easterly direction through Cruden to Peterhead ; the other, almost due north, by Mintlaw to Fraserburgh.

Taking the Peterhead line, and at nearly a mile from Birness, a road branches off at right angles to Pitlurg House, Slains, and Collieston—the last four miles distant. From this point we follow a winding level valley, having in view, on the left, *Auquharney House* (Yeats), amid thriving plantations, with Mains of Auquharney and Easter Auquharney ; and on the right, Mosstown, Auchenten, and Stones, all large and highly cultivated farms. The village of Hatton, with its Free Church, manse, and mill, are seen a little way to the left ; and at less than a mile further, we come to the *Midmill of Cruden*. Here the Parish Church comes into view, pleasantly situated in the hollow of the valley, at about half a mile below the bridge. Immediately beyond the Church and Manse, and from this point grouping with them, are the Erroll Episcopal Schools. On crossing the bridge, the spire and church of S. James's appear on the rising-ground beyond the Parish Church ; and right in front, Slains Castle, backed and relieved by the broad expanse of the German Ocean. Half a mile farther, we reach the post-office and Erroll Arms Inn, a very neat and respectably-conducted house of entertainment. On the left we have the house of *Aldie* (Shepherd), on the southern brow of a steep rising hill ; and a mile west of it, *Moorseat* (Johnstone).

From the post-office the road continues to descend, with little variation, till it reaches the brink of the sea on the south-east shoulder of the Sterling Hill, at the twenty-ninth mile-stone from Aberdeen, immediately opposite to which is the Cleft or Hoar Stone. It then sinks rapidly for a mile along the eastern slope of the hill, passing the Granite Quarries, and bringing into view an interesting reach of the country, embracing the Buchanness Lighthouse, the Scaur Rock—lifting its dark gray head above the wavy elements—the ruins of Boddam Castle, Lord Aberdeen's marine villa—now the property of Mr. Russell of Aden—the village of Boddam, Sandford Lodge, and presently Peterhead, with its spires, chimneys, and many-

coloured roofs, massed, and apparently springing from the very bosom of the ocean.

To return to Birness, and taking the line of road to Fraserburgh, we cut diagonally through the Buchan district, and shortly pass Auchleuchries; and, farther on, *Auquharney*, built about 1840. It stands on a considerable eminence on the right. About a mile from this point, the road crosses the *Bog of Ardallie*, not long ago an impassable morass, but now being rapidly brought by draining into fine cultivation, and losing perceptibly its former dark, sterile character and aspect.¹

The landscape has been somewhat enlivened by the erection, in 1857, of a Chapel of Ease, on the eastern margin of the Bog, three-quarters of a mile south of the point where the road crosses the morass. This church, with its neat little belfry, and adjoining manse, have greatly changed the aspect of this once bleak and barren locality.

From the point where this line crosses the bog, a commutation-road on the left stretches along "the brae-side of Skelmuir," to *Stuartfield* and *Old Deer*, five or six miles distant. Towards the end of the last century, the remains of a circle of standing stones were to be seen on the farm of *South Howe of Skelmuir*. Four or five of these were in their original positions, several were prostrate, and the remainder had disappeared. Within this circle was a rocking stone of great size, and of many tons weight. It was flat on the surface and considerably broader at one end than the other. A child could set it in motion; the oscillation was considerable. These stones were all red granite, none of which is to be found *in situ* within several miles of the place where they stood.

This interesting monument was totally destroyed before the commencement of the present century, the large blocks being broken up and used for building purposes. About half a mile from the site of this circle, there were

¹ At the small inn, about a hundred yards before reaching the Bog, a road strikes off to the left, leading by Muirtack, Dudwick, and Tillydesk, to Ellon, or to the Arnage station on the Buchan Railway.

three standing stones ; the tradition ran that they were march stones erected when the Earldom of Buchan was divided. A large cairn, called *the King's Cairn*, might have been seen within the last fifty years on the south side of the Whin-hill of Stodfold. It also was removed for building purposes. The cairn had never been examined.¹ About a mile after crossing the bog, another commutation road goes off on the right, and passes by *Newton of Kinmundy*, *Lenabo*, and *Ludquharn*, and thence by *Stockbriggs* and *Cocklaw* to Peterhead. From the bog of Ardallie, the high-road runs along the western slope of the hill of *Kinknockie*, bringing into view that broad fertile reach of the district which has Deer for its centre, and is terminated by the Mormond, some twelve or fourteen miles distant, with *Brae of Coynach* (Ferguson) and other fine farms in the foreground. The wooded knolls about Pitfour and Aden, with the denser masses of planting in the vicinity of these mansions, give variety and interest to the scene. On approaching the *Shannas Toll-bar*, two miles and a half north of the bog, the woods of *Kinmundy*² (Ferguson) appear on the heights to the right. No view of the house, which is modern, and substantially built, can be obtained from the road. A little beyond the *Toll-house*, a road branches off to the right by the house of Kinmundy and Newton, across the hill to Cruden ; and near this point, the *Kirk of Clola*, a place long noted among the Original Antiburgher Seceders, stands, prettily situated on a knoll on the right ; and on the opposite side of the road, in a thicket of trees, is the manse. The church was rebuilt about

¹ Account furnished by John Smith, Esq.

² *Kin-moan-ee* in Gaelic, *The head of the Moss*.—Few estates in Buchan have undergone a more marked improvement than Kinmundy. In 1816, when the late proprietor succeeded to the property, great part of it came under the designation of “boggis and marishes ;” but under his encouraging auspices, and through the intelligence, skill, and enterprising spirit of his brother, the late John Ferguson, Esq., Brae of Coynach, hundreds of acres have been reclaimed, drained, and enclosed, and the whole property brought into a very high state of cultivation.

1863, and much enlarged. The style of architecture is a species of Gothic. Although rather striking in appearance, it would probably fail to obtain the approval of a Street, a Scott, or a Butterfield. Here we cross another commutation road from Skelmuir, which runs down to the right by Mill-hill and Ludquharn to Longside. At a short distance north from this point is the corn-mill of Clola, and, at *Milbrek*, half a mile farther on, is an extensive woollen manufactory for blankets, winseys, and other kinds of cloth. The works are driven by a *Turbine* water-wheel, put in about 1864. Although only twenty-four inches in diameter, it is said to have a power equal to *thirty* or *forty* horses. This wheel was the first of its kind in the north of Scotland. It has been found so economical in cost, in the space it occupies, and in the water it requires, in proportion to the power it yields, that already several others have been erected in the county.¹ From hence we pass through the highly cultivated lands of Coynach, Knock, and Yokieshill, till we reach the bridge crossing the South Ugie, about twenty-eight miles from Aberdeen. A mile farther on we come to *Mintlaw*. Leaving this village, the road continues in a northerly direction, having on the left the woods of Pitfour and Aden. At a distance of two miles we cross, by an ordinary bridge, the stream of the North Ugie; and in another half-mile we come to the Strichen road, which branches off on the left, five miles distant from that village. Keeping our own line of road for the next two or three miles, we pass through an extremely bleak and uninteresting district, having on the right an immense peat-bog, stretching for miles into the country. On the left lies the straggling and miserable-looking village of *New Leeds*. Soon after this we reach the highest point of the road between *Mintlaw* and *Fraserburgh*, when the broad and fertile region lying between the *Mormond* and the sea comes into view. In the distance, rising from

¹ In 1867, a retiring partner of the concern erected, at her own expense, a neat and spacious schoolhouse for the benefit of those employed at the works. It is not only a gift creditable to the donor, but also an ornament to the hamlet where it is erected.

the bosom of its thickly wooded grounds, Cairness House; and to the west of Cairness, the ruins of Inverallochie, Craigelly House, and the less attractive mansion of *Knowsie* or Blair-Mormond (Lumsden), are within the view. The Mormond rises abruptly on the left, the sea bounding the view in front, and the Loch of Strathbeg, just seen behind the woods of the low-lying House of Crimonmogate, on the right. We now pass the *Toll-bar of Park*, and soon after are once more under the shelter of the woods of Mormond House, through which we catch occasional glimpses of a fine piece of water, glancing in the rays of the sun or deepening under the dark shadow of the trees. The post-office of *Cortes*, thirty-seven miles from Aberdeen, is near the junction of the Peterhead and Fraserburgh road, thirteen miles from the former place.¹ On emerging from the woods of *Cortes*, the fertile vale of *Rathen* is spread out before us. At a mile from the post-office we cross the *Water of Philorth*, passing the kirk and manse on the right. Half a mile beyond this point, the Cairnmoor road to Tyrie and Aberdour strikes off to the left. This is one of the most fertile and highly cultivated districts of Buchan. The old castle of Cairnbulg, majestic even in its ruins, is here seen lying away in the distance, at the farthest extremity of the broad level valley. We now pass the Park of Philorth, with its south and north lodges, at the latter of which we are within two miles of Fraserburgh. Near the toll-gate, a road branches off on the left to Strichen, distant six or seven miles, through a wild and sterile district, with the exception of a few farms on the estate of *Technuiry*.

¹ In the year 1808, Mr. Gordon of Cairnbulg, being in Devonshire, saw the *scythe* used in reaping the grain crops, and at once introduced the practice into Buchan. On the *Home Farm of Cortes* he that same year had a field of oats reaped in this way, and was laughed at for his pains by the neighbouring farmers. However, in the course of a very few years they all saw the advantage of adopting an improvement which they, *more agriculardi*, had thus ridiculed.

CHAPTER XVI.

FROM FRASERBURGH TO NEW PITSLIGO, BY TYRIE.

TAKING the high-road from Fraserburgh to New Pitsligo, we leave the town by the Back Street, and proceed in a south-westerly direction for about three miles, through a level and highly-cultivated part of the country, passing some farmhouses of superior style and character. It then descends gradually to the *Kirk of Tyrie*, about four miles from Fraserburgh. This church was erected in 1800, and is described in the New Statistical Report as "a neat and substantial edifice, kept in admirable repair, and made to contain with ease 400 persons."

The original church was dedicated to S. Andrew the Apostle. "This kirk," as we read in Macfarlane's *Geographical Collections*, "is said to be the oldest in this diocie, being short and high-walled like a chappell." And, in Hepburn's description of Buchan, 1721, we are told that "the kirk here was built before John Knox was born." It was formerly known as "the White Kirk of Buchan." The old walls, as we are told, were built with run lime. We learn from Drummond of Hawthornden, in his *History of Scotland*, that the Queen-Dowager of King James I. "giveth out a pilgrimage intended by her to the White Kirk in Buchan;" but it is stated in the *View of the Diocese* that "this shrine could scarcely have been the parish church of Tyrie, which was dedicated to S. Andrew; while the queen's pilgrimage, we are told, was to a chapel of the Blessed Virgin."

In the volume of *Sculptured Stones* published by the Spalding Club, we have a drawing of "the Stone at Tyrie." We read of this stone in the New Statistical

Report, that "in recently digging up the foundation of the old church (a building most unquestionably existing long previous to 1593, the oldest date legible on its oldest pews), there was found deposited in the north-eastern corner, as the foundation-stone, a rough, unhewn, shapeless mass of blue clayish mica-stone, with a hieroglyphic or other figure, which has puzzled the conjectures of the most learned of our antiquaries."

In endeavouring to trace the history of this stone, we may again quote from the above report: "A few years ago, there was standing in the immediate vicinity of the church a sort of circular mound called the Moat, the work of a very remote era, but at what time or for what purpose erected we do not pretend to conjecture." May we not suppose that this mysterious stone, antecedent to its being placed in the foundation of the church, had formed the nucleus of the religious rites or judicial acts of a pre-historic age, of which the mound had been the local seat? The hieroglyphics have been thought by competent authorities to be of Eastern or Buddhist origin, which greatly strengthens this conjecture.

There is also a flat tombstone in this churchyard, inscribed in Latin round the edge, of which the following is a transcript:—

INSPEBEATAERESSURRECTIONISFILIA **EZA**
R **T** **F** **M** **R** **I** **S** **Z** **T** **E** **G** **I** **C** **V** **R** **A** **V** **I** **O** **S** **S** **A** **P** **A** **T** **R** **I** **C** **I** **V** **M** **I** **N** **&**
 CHRISTINAESVAECONIVGIS & ENATISQUORVNDAM.

In the centre, the stone bears the following:—

MORSDO
 MINVMSER
 VOMORS
 SCEPTRALI
 GONIBVS
 ÆQAT

The nearest solution of the above that we can come to is the following: "In the hope of a blessed resurrection, the daughter of Eliza Gordon (or Garden) and Henri Cuming caused the bones of Patrick Cumin, Christina his wife, and several of their children, to be entombed or

covered:" and in the centre—"Death levels the master with the man, and sceptres with dung-forks."

We have no record of the family to which the above may have belonged.

"There are," says the *New Statistical Account*, "barrows or tumuli, as well as other minor indications of battle or frays fought in our neighbourhood, connected apparently with the authenticated coast-wise line of march of the Danish army, though partially diverging from, but afterwards converging to, their line of march, through the fastnesses of Auchmedden to the bay of Gamrie. Our principal tumuli seem to point out the scenes of successive conflicts and defeats of the retreating army.

"About three miles farther west," this writer continues, "almost in the entrance of the defiles of Auchmedden, stands the Law Cairn. This has been partially explored for the purpose of antiquarian research, but nothing was discovered. Not far distant, however, there were found, about twenty-two years ago (1819), in the course of quarrying some outlying stones, remains of ancient armour, probably Roman." These mounds, like the Moat, have almost entirely disappeared during the last eighty years.

A mile beyond the Parish Church is the north-east entrance to the grounds of *Boyndlie House* (Ogilvie Forbes). This approach branches off to the right, and runs along the brink of a deep and wooden ravine. The house is modern, having been built in 1814, by the father of the present proprietrix, and is substantial, commodious, and of good design. It stands on the site of an older mansion of which we have the following quaint account in Macfarlane's *Geographical Collections* :—"The other remarkable house in this parish is that of Boyndlie, built in anno M.DC.LX. by Boyndlie, the late Tutor of Pitsligo; but much augmented and beautified by Captain Forbes of Boyndlie, his son, by the addition of two jambs, and a fore parlour or vestibule 'twixt them, and a balcony above, making the house double. It is situat in the center of a rock, in the midle of a glen, which affords terraces on each side, . . . in the midle of the entrie, and of

a pair of stairs, ascending by twelve steps to the house, from a handsome avenue and square from the utter gate. The east side, or back of the house, is a story higher, by the cellars being cut out of the rock; and below are three handsome terraces, and an opposite bank, where as many are designed. There runs a handsome brook northwards thro' a large low orchard, which has its rise from two springs half a mile or more above the house; the one whereof, within a large inclosure of a den, called Cairnmurnin, remarkable for sending out such a great quantity of fyne water from the fountain-head, fronting eastward, that it chiefly supplies a corn-mylne, lately built near the house and foot of said inclosure. This is the head of the water which passes northward to the church and house of Tyrie, falling into the foresaid canale.¹ From this house, invironed with fine gardens well planted, and walled with rounds on every corner, half rounds on each side of fore and back entries, on the east and west, with a summer-house and ducot on the south and north; and standing in the low parlour has a small viese to each airth, there are some remarkable echoes which will repeat severall words distinctly."

This description, quaint as it is, gives a fair idea of the very sweet and romantic situation of Boyndlie House. But there is another feature, the account of which we are able to add to the above. A picturesque approach from the south-west has recently been made, which winds through the glen, opening up its wild beauties to the best advantage. This drive extends upwards of a mile, leading out into the Banff and Fraserburgh turnpike road. The gardens are very productive, the aspect and shelter being favourable to the choicest kinds of fruit, even of such as have been thought to require a southern climate.²

The terraces near the house have been abandoned, though still traceable, and lined by productive fruit-trees.

¹ A winding footpath through this wild and romantic glen, leading to the remarkable spring mentioned by Macfarlane, has recently been formed.

² Peaches and apricots ripen on the walls in great abundance.

The efforts of the late intelligent proprietor of Boyndlie to introduce an improved mode of cultivation are deserving of the highest praise. The estate formerly answered pretty much to the description which the Countess of Errol gave of the district generally: "The rest, for the most part, is moss and moor, and full of boggis and marishes." Where the late proprietor himself, in his early days, shot moor-fowl among the heather, nothing is now to be seen but well-drained, enclosed, and highly-cultivated fields. Many years before thorough-draining, now so extensively carried out, was heard of in this part of the world, it might have been seen in active operation among "the mosses and moors, the boggis and marishes" of Boyndlie. "Sir John Stuart Forbes, and Mr. Forbes of Boyndlie, men who, by the benevolence of their hearts, and by the public spirit they manifest, have done and are doing an immense deal of good to the community at large," is the grateful testimony borne by the writer of the *New Statistical Account*—a testimony which will be endorsed by all who were acquainted with these proprietors, and with the condition of their tenants.¹

But we have alluded to another house in this parish, the description of which we should not be justified in passing over:—"Tyrie," says the above authority, "about half a mile east from the Church, being an avenue the whole way. It's a large edifice, of forty foot square, and a large round on every corner, with a pavilion roof, the upper story of three, being one rounge of forty foot square, having four large chimneys and eight windows, and so many in each of the ower stories, with a coat of arms, weel cut, for the lintels, as the branshes of the family."

"This house not being finished in the rounds, through the death of James Fraser of Tyrie, the founder, in anno M.DC.XC. is like to turn ruinous, through disorder of his son's affairs now abroad. It has large orchards, and . . . of barren planting; and at foot of the parks, below the hous, eastward, is a pretty canal or

¹ See Appendix, HHH.

water-draught, of twelve foot broad, near a mile in length, running eastward, and falling in below Philorth and Cairnbulg, into the sea."

Returning to the point of the road at the north-eastern approach to Boyndlie, we shortly come upon a hollow on the left, a few years ago an unsightly mass of peat-banks, but now converted into an ornamental sheet of water. A little way beyond this, we pass the south-western gate, opening to the new approach already mentioned. Half a mile from the Lodge, the commutation-road from Strichen to New Aberdour crosses the road, the former being about five, the latter about two miles distant from this point. The road now lies through the moors of Ladysford, the old Mansion-house of which stood on the right. This, for the distance of two or three miles, is a flat, heathy, uncultivated tract, till near its junction with the Peterhead and Banff road, ten miles from Fraserburgh.

Instead, then, of following this road, we shall take the liberty, at about half a mile beyond the point where it is crossed by the Strichen and Aberdour road, of striking off by a road to the left, which leads by the old mansion of Tillinamout, in the vicinity of which is the old low bridge of Craigmaud, with its five or six dwarfed arches, still preserved through a reverential regard for the memory of Lord Pitsligo, by those who have succeeded him.

In approaching the village of New Pitsligo by this road, the old farmhouse of *Cavoch*, or, as it was pronounced, *Caik*, now in ruins, may still be seen on the eastern slope of the hill of *Torbundie*, on the brow of which the village is built. It stands in the midst of a small clump of planting, and tradition mentions it as a place of frequent resort of Lord Pitsligo, who always found from his tenant here a warm and reverential welcome. Of the village, we read in the New Statistical record, that "in former times, and in the days of Lord Pitsligo, its present site and the adjacent cultivated grounds were occupied by two or three farmhouses, with their patches of miserably cultivated fields scat-

tered here and there on the moor and moss. It was only about the year 1790 that its ancient name of Cavoeh was transformed into its modern one of *New Pitsligo*, and that the former external aspect of the scene around it began to change ; for about that year the village was founded, and it has, through the persevering industry of its inhabitants, been increasing year after year, till it has reached (in 1841) its present population of 1262.

. . . . Of late years, the proprietor has ceased to give off new feus, and therefore the village may be said, independent of other causes, to have reached its greatest size."

CONCLUSION.

Our notes on Buchan are now exhausted. It has not fallen within the scope of our design to speak scientifically of the phenomena of the district, but only to chronicle the most remarkable of its features. The botanist must go to the Dens of Auchmedden or the Braes of Gight, and examine their treasures of plants and flowers for himself; the archæologist and the antiquary must himself visit the remaining cairns, castles, and ecclesiastical ruins to which we have directed him, in order to judge of their character and value: the naturalist must go to the fords of the Ythan, the rocks of Cruden and Pennan, the Links of St. Fergus, and the sandy shores along the eastern coast, if he would ascertain the treasures of these localities in birds and shells and tribes of algæ; and the geologist must in person visit the district, if he would know particularly of its fossils, its trap-dykes, or its indications of those tremendous agents by which he may imagine its original gnarled and rugged features to have been ground down into its present comparatively flat and monotonous surface, or if he would speculate on the huge boulders which lie scattered here and there on its surface, or are poised on the brinks of its precipices, transported, it may be, from the mountains in the distance on drifting icebergs, when Buchan was a submarine territory. Although of an imperfect and discursive character, our notes will, we trust, be found nevertheless to possess a sort of reflected interest from the objects they embrace; for Buchan, though stamped with somewhat of the sterile features of a northern region, has yet much to attract the eye and win the attention. It may be said to present a sort of epitome of the progressive growth of nations, from the

rude infancy of pre-historic existence down through barbaric and feudal times, to the present period of civilisation and advancement.

The footsteps of ages are perhaps as visibly impressed on this country as on any other district of Scotland; its remote position, its semi-insular character, and the former sterility of its soil, in consequence of which its ancient relics have been left comparatively unmolested, have all contributed to this result. From these landmarks we are enabled, in some degree, to measure off the otherwise imperceptible gradations, descending through Buddhist or Scandinavian idolatry, Pictish barbarism, and feudal domination, till it reached a fluctuating Christianity, flowing from a pure unadulterated source through the mists of superstition, down to the opposite extreme of a rash independence of belief.

The gradations which mark the earlier stages of the national condition are traceable in the few scattered vestiges of the remote past, which are still extant; and that these are neither more frequent nor more marked is especially to be regretted, since we know them to have formerly abounded, and that it is only during the last eighty years that, through ignorance on the one hand and an indolent supineness on the other, they have, in a great measure, been recklessly destroyed.

There seems to be some excuse, not to say necessity, for placing these notes on record, since, far beyond the ravages of time, the innovations of modern utilitarianism threaten, at no distant period, to leave us with scarcely a vestige of former days; for even the *vis inertiae* of later ages, when these ancient landmarks of history were allowed to dwindle to decay, or to become the prey of sordid convenience, was less mischievous in its results than the present active subjugation of all memorials of the past to immediate expediency.

These relics of forgotten ages may have little in their external appearance to attract the uneducated eye; but to those who are desirous of tracing the past history of their country, they are of the greatest importance; and we have reason to know that, even to many of that class

who have been the immediate instruments of their destruction, a word in season would have sufficed to have made them the jealous guardians of these interesting memorials.

There is one class of men, however, from whom, on first thoughts, better things might have been expected, but who are indeed the most active destroyers of our monuments of antiquity,—I mean those who profess profound regard for the relics of former days, but who have more of the *dilettanteism*, than of the true spirit, of the archæologist and man of science. They may often be found scouring the country in search of antiquities; and when they have found a cairn, a mound, a cist, or ruin, seem more disposed to destroy than to preserve—more eager to explore than to build up again the long-respected monument; to carry off the skull or thigh-bone of some mighty warrior, holy abbot, pious recluse, or renowned chieftain who was thought worthy of a place within the walls of the church, or in the vicinity of the altar.

In tracing the indications of change from the obscure past, when our forefathers, it may be, worshipped the sun, or drew auguries from the entrails of animals, down to the present day, the links of the chain, though rusted, and, perhaps, occasionally but slightly united, are still to a certain extent complete. We have the sepulchral mounds, the Druidical circles, and the sculptured stones, accompanied with the flint arrow-heads, the battle-axes, and spear-heads, probably nearly coincident with the above eras. And descending from these remote antiquities to the period of feudal domination, religious institutions, and modern refinements, the progressive landmarks of our country's history are scarcely less perceptible; for we have the castle fortress, the ecclesiastical edifice, and the family mansion, legibly indicating another series of changes.

Of the more ancient memorials with which Buchan once abounded, few, comparatively speaking, are now remaining; and even of those of more recent times, we have sufficient evidence of the utter recklessness with

which they are suffered to become the prey of active spoliation, or at least left to run to decay.

We are far from advocating an indifference to the intellectual, social, and commercial improvement of our native country; but there can be no doubt that, to destroy the landmarks of the past, those foot-prints of our country's advancement, is less an indication of civilisation than of barbarism; and judiciously to discriminate between a necessary improvement and wanton destruction—to advance in the spirit of the present age, and yet preserve a reverential regard for the memorials of the past—is undoubtedly to exalt the character, and at the same time to promote the interests, of the districts.

“Everything,” says Lord Cockburn, “that has an old history, or an old ornament, or an old peculiarity, if it *can* be preserved, ought to be preserved, in spite of all living inconvenience. In these matters, mere antiquity is better entitled to be respected than existing comfort. It is not once in a thousand times that the two are really incompatible.” And in another place he adds, “but reverence for mere antiquity, or even for modern beauty, *on their own account*, is scarcely a Scotch passion.”

We can hardly fancy a mind absolutely indifferent, not merely to what *has been*, but relatively to what is now actually going on around us. To the thoughtful inquirer, or even to the idly inquisitive, there is surely subject for beneficial reflection in contrasting the peacefulness, the intelligence, the security, and the abundance of the present, with the rudeness, the ignorance, the inquietude, and the sterility of former times. Unless the body is to be considered simply as an acting machine in the great war of trade and commerce, to which the mind is to become a mere subordinate, such reflections as these can scarcely fail to have an ennobling and enlarging influence. And however laudable our efforts to press forward in the march of intellect, we are bound to remember, as responsible agents, that there are other and higher objects than those of mere personal advantage. And yet it is mainly owing to this heat of progress and thirst of gain that so many interesting and venerable relics have

been thrust aside to make way for modern improvements ; and what we may call the black-letter pages of past times, bartered for a few feet of cultivatable earth. These tokens of distant ages—the manners, customs, habits, opinions, and prejudices, now obsolete, but with which our own blood relations of former times were probably actively familiar,—ought to have for us a profound interest. It is from these memorials that we have gathered all that we can ever hope to know of the rude domestic occupations, the fierce warlike dispositions, and the astonishing manual achievements of the ancient inhabitants of the country. In following the downward course of time, we have been enabled, from the same slender materials, to mark how the light of knowledge gradually broke in on every succeeding period of our national existence, and how the arts and sciences, with their attendant civilisation, steadily advanced among our ancestors.

And again, in tracing the destinies of Buchan through the subsequent storms and dangers of feudal times, with its bold and warlike rulers, its embattled fortresses, its ecclesiastical structures—with some conscious pride, it may be, at the memory of the rigorous past, in which our district bore so prominent a part, and with some sorrow at the extinction of such races as those of the Comyns, the Cheynes, the Barclays, the Crawfurds, and the Keiths, who, like the castles which now barely chronicle these great names, are gone to decay,—we may yet thankfully acknowledge that the comparative insignificance of the present, is more than compensated by the peace, the prosperity, and the intelligence which surround us.

The new life infused into the national system by its release from the paralysing influence of political and religious discord, has found an ample entrance into Buchan. Soil and air were once thought unpropitious to its agricultural development, and distances from metropolitan influence unfavourable to architectural eminence. But the enterprising genius of the age has in a great degree overruled these disadvantages. Increasing facilities for exportation, with industry and scientific

cultivation, have materially changed the aspect of the country, and brought its produce upon a respectable footing with the agricultural returns of more favoured localities; at the same time that its habitations, from the ordinary farmhouse to the aristocratic mansion, place Buchan on a fair equality with any district of Scotland. Again, the rapid growth of its two principal towns, with their enlarged harbours and annually increasing tonnage of shipping, are all indications of progress more real and rapid than at any period since the Reformation or the Revolution, both of which events gave a serious check to the well-being of Scotland, from the effects of which she has only at a comparatively late period entirely recovered.

Having thus pointed out some of the indications of the national and social changes which have left their impress on this locality, we must now conclude; and if, in bringing the many interesting objects we have touched upon under review, we shall in any degree have excited the curiosity, or stimulated the patriotic conservatism of our countrymen, we shall be amply repaid for the time and labour necessarily expended in a protracted inquiry into the past condition, the progressive advancement, and the future prospects of Buchan.

APPENDIX.

APPENDIX.

A.—(Page 4.)

THE KEITH here referred to is the author of a *View of the Diocese of Aberdeen*—a work now happily preserved to posterity through the instrumentality of the *Spalding Club*, and the munificence of the Earl of Aberdeen; the former having carefully edited the work, while the latter bore the whole expense. The editor, in his preface, remarks that nothing is known of the writer beyond what may be conjectured “from a note on one of the boards of the volume—‘Al. Keith fin^t. hæc MSS. Nov^r. 25, 1732;’ and beyond what may be gathered, as to his calling, from the work itself. A perusal of its pages will leave no room for doubt that its author was a zealous presbyter of the Episcopal Church of Scotland.” The learned editor was perhaps not aware that an *Alexr. Keith* succeeded Mr. Dunbar, afterwards Bishop of Aberdeen, in the charge of the congregation of Cruden, after its ejection from the parish church. He was also domestic chaplain to *Mary*, Countess of Errol, and afterwards to Earl *James*, her successor. He was much in the family, and tradition reports him to have been a learned and studious man. These circumstances, coupled with the fact that a copy of the MS. was deposited in the library of Slains Castle, renders it more than probable that Alexander Keith, Presbyter at Cruden, was the author of the work.¹

B.—(Page 5.)

“Buchan, afterwards abounding in cornfields, was represented in Heraldry by sheaves, its arms being *azure three garbs, or*. These garbs, or bundles, some reckon to be the herb *cummin*; and so the family arms of the Comyns.” . . . “Buchan was a Thanedom. . . . An Earldom,—*First*, in the person of the *Cummins*; William Cummin being created Earl of Buchan by King William,

¹ The *View of the Diocese of Aberdeen* is printed from a MS. in the Library of the Faculty of Advocates of Edinburgh. This is the only copy of the work now known to exist, although another was extant about the middle of the last century, among the MSS. of the Earl of Erroll, at Slains Castle.—*Editor's Preface*, p. xi.

and also Justiciary of Scotland. *Second*, in the person of the *Steuarts*; John Steuart, son of Robert, Duke of Albany, being created Earl of Buchan, and Constable of France. This Earl of Buchan made a great figure abroad, and perhaps gave occasion to Ariosto's introduction of the Earl of Buchan among the auxiliaries sent from Scotland to Charlemagne against the Turks, for so he writes:—

‘Quell’ avoltor, che un dragon verde lania,
El’ insegna del Conte di Boccania.’

Orlando Furioso, canto x. 86.

But he being slain at the battle of Vermeuil by the English, George Seton of Seton (ancestor to the Earl of Winton), having married his only daughter Jane, that family still continues to carry the arms of Buchan as a *coat of pretence*, though the earldom itself was denied them by the King; so that, about A.D. 1457, King James II. created *James*, second son to John Stewart, the black knight of Lorn, and Queen Jane (widow to King James I.), Earl of Buchan; who, by Margaret, daughter and heiress of Sir Alexander Ogilvie of Ochterhouse, had Alexander, Earl of Buchan, whose great-grandson, John, *Master of Buchan*, was slain at Pinkie, A.D. 1547, leaving one daughter, *Christian*. *Third*, in that of the *Douglasses*. Robert Douglas, son to William Douglas of Lochleven, having married the said Christian, thereby became Earl. His son, Earl James, had but one daughter, *Mary*. *Fourth*, in that of the *Erskines*; James Erskine, eldest son to John Duke of Mar (by his second wife Mary, daughter to Esme, Duke of Lennox), having married the said Mary Douglas, and so become Earl.”—*View of the Diocese of Aberdeen*, pp. 91, 92.

C.—(Page 6.)

Hare or *Hoar*, signifying a border or boundary. “It is held that these stones are precisely similar to the heap and the pillar which were collected and set up at the covenant between Jacob and Laban, recorded in the Scriptures with such interesting minuteness.”—Knight's *Old England*, vol. i. p. 19. In the *Archæologia* for 1832 there is an article on “certain ancient pillars of memorial, called Hoar Stones,” in which it is shown that they are land-marks indicating the boundary of property, whether of a public or private nature, and which have been in use in almost all countries, from the patriarchal ages down to the present. The author gives many examples in names where the objects are boundaries: “Hoar Cross,” “Hoar Wood,” “Hoar or Hare Moss,” “Hare or Har Law,” and “Hare Stone,” are of frequent occurrence in Scotland.

“The ancient divisions of countries,” says Dr. Skene Keith, “were hills. Nothing but a very large river, which stopt the progress of a barbarian, would be regarded by him as a boundary, The top of the hills which bounded his view, he would regard only in that light; and hence, in the higher parts of Aberdeenshire,

whatever is within the visible horizon is called a *country*. The great contention among our ancestors in their private wars was about having *the sky of the hill*. . . . The other boundary hills, between the Garioch and either Strathbogie or Formartine, were better boundaries than the smaller rivers could have been, especially near their sources."—Keith's *Aberdeenshire*.

D.—(Page 11.)

Boethius (*Descriptione Scotice*) waites that no rats could live in Buchan; and Bellenden says, "nae rattonis ar sene in this countre, and als sone as thay ar brocht thair, they de." This might have been so in former times; but in our own, the district certainly enjoys no such privileged exemption. Boethius adds, "ther is a sort of wild oats common here, which, if the reapers go purposely and in concert to cut down, they are disappointed, and find nothing but husks; but if one of them goes secretly, without letting anybody know beforehand, he then finds the oats safe." Bellenden (vol. i. p. 35) also tells us that "in Buchquhane growis aitis, but (without) ony tilth or seid. Quhen the peple passis with set purpos to scheir thir aitis, thay find nocht but tume hullis; yit quhen they pas but ony premeditation, thay find thir aitis ful and weil ripit. Thir things cumis nocht be natur but ar be illusion of devillis to the dissait of blind and supersticius pepill."—See *View of the Diocese*, pp. 92, 93.

E.—(Page 29.)

§ L.—"The foundation of the old kirk of Forvie is still visible, being the only vestige throughout the whole sands, commonly called the links, which indicates that this district was once the habitation of man. Graves have been discovered around it, but nothing found in them except a few bones. On the estate of Leask there is another ruin of a chapel. The place where the alter stood is plainly discernible. It is small,¹ but a fine old ruin. One gable and a Gothic window are still nearly entire. The walls are overgrown with ivy. It stands in the middle of a small plantation of stunted firs and alder, on a little eminence gently rising from a swampy bottom, with a rivulet half enclosing it on the south side."—*New Statistical Account of Scotland*. This is said to have been the old parish church of Forvie, and was dedicated to S. Adamnan, Abbot of Icolmkill. "It is now called *S. Adamannan's Chapel*. Tradition says it was erected in the end of the sixth or commencement of the seventh century." It is situated about three miles northward of the ruin in the sands.²

¹ Measure, outside, about 43 feet by 22,
 " inside, " 36 " by 15.
 " east window, 15 " by 7.

The Fiscina is still to be seen. The doorway is in the south wall, about one-third of the length from the west end.

² It is not easy to account for this having been the parish church of Forvie;

§ II.—That a great part of the Parish was overblown before 1688 may be asserted; for, in the MS. ascribed to the Countess of Errol, of a date anterior to that year, it is said that the Parish of Forvie “is wholly overblown with sand.” It is said that in a book entitled “The Acts of the Church,” printed in black letter, in London, about the year 1570, the author of which is a Mr. Masson, who designates himself “Preacher of the Gospel,” the remark is made that “the folks of Forvie suffered this heavy judgment because they were Papists and grossly ignorant.” I have not been able to obtain a sight of this work, and cannot, therefore, vouch for the accuracy of the quotation any more than I can do for the credibility of the following traditions, still current in various parts of the district,—viz., that on the 10th day of Aug. 1413, Aberdeen was visited by a storm of wind and rain, from the east, which lasted many days, and in violence far surpassing any thing of the kind the oldest inhabitant had ever witnessed. The sea heaved in vast quantities of sand, from the Dee northwards, but especially about the mouth of the Don, which, for some time, was entirely blocked up; damaging many houses in and about the city. Along the coast to the northward, great damage was done, and many lives were lost, by the falling of houses and drifting of the sand. The overblowing of the parish of Forvie is ascribed to this storm.

Another tradition, in reference to the same storm, states that this tempest continued for nine days without intermission. A small vessel, freighted with slates, had just arrived in the Bay of Rattray, where she lay at anchor during the storm. In the meantime, the sea had thrown up a solid bank of sand across the mouth of the bay, rendering the ship completely landlocked; and what was formerly a beautiful bay is now the Loch of Strathbeg.

These traditions acquire probability from the following historical statements. It is said that Herenbauch, in his History of Iceland, translated by M. Dippel, mentions that “on the 10th day of Aug. 1413, this island (Iceland) was visited by a tremendous hurricane, which lasted many days, during which Hecla burst into an eruption, and eighteen farms were destroyed in one day. Many people perished, besides horses and other cattle, which were destroyed by floods of water rushing from the mountain, occasioned by the melting of the snow and the ice in the vicinity of the crater.”

A French author, whose name has not been given, seems to corroborate this history. “On the 10th of Aug. 1413, a whirling column of black smoke of awful aspect, and with a hissing noise heard for many miles, issued from the crater of Mount Vesuvius. It rose to a great height, and after a short time, was again drawn back into the mountain. At or near the same time, Calabria was

and perhaps the end of the *thirteenth* or beginning of the *fourteenth* century would be nearer the date of its erection than the sixth or seventh.—“A letter of manrent by the Laird of Essilmont is dated at the *Chapell of Lask* on the eleventh of September, 1499.—*Antiquities of Aberdeenshire*, vol. iii. 147.

shaken to its centre by an earthquake, and many thousands of its inhabitants perished."

F.—(Page 35.)

Some of the lieges incurred no small obloquy in connection with the *Crooked Mary*. It was unlawful to seize any vessel sailing under *Dutch* colours, however suspicious, beyond a specified distance from the shore. *Duncan Ayre*, the commander of a king's cutter, was sent to watch and capture the notorious lugger; but the skipper for a long time eluded his vigilance, and occasionally provoked him by coolly sailing under his very bows, after having safely discharged his cargo. At last, however, Ayre descried the lugger at sea, and bore down upon her; but the skipper, knowing that he was beyond the prescribed limits, made no effort to escape. Ayre, delighted to have his tormentor within his grasp, scrupled not to capture her. The capture became the subject of a trial before the High Court of Justiciary, on the plea that the vessel had been seized beyond the prescribed limits. Those along the coast were, generally speaking, too much interested in the rescue of the lugger, to be of any service to the government officer, as witnesses. He had to go eight or ten miles before he could obtain subjects suitable for his purpose. From the neighbourhood of Old Deer, however, he succeeded in finding some who were ready to depone that they saw the *Crooked Mary* captured, and that she was taken within the limits. One of the witnesses¹ swore that he was standing between the "hallens"² of his own house when he witnessed the capture. On cross-examination, it was discovered that the "hallens" faced the *west*, and that consequently it was impossible he could have seen what he described. Another was compelled to admit, on cross-examination, that he had never even seen the sea. In spite of such disreputable testimony, the vessel was assigned to the captor, who, it is affirmed, sold her back to her former owner for thirty pounds.—(Communicated by Alex. Robertson, Esq., Solicitor, Peterhead.)

G.—(Page 39).

GEOLOGY, MOLLUSCA, HILLS, &c.

I.—The following sketch of the geological features of the coast of Buchan is from the pen of the late Professor M'Gillivray, and must be understood as giving a consecutive view from Peterhead to Collieston: "The whole sea-coast, with the exception of a single bay, exhibits a magnificent natural section of the rocks, forming lofty, and often highly picturesque, precipices. The northern part of the district consists of the well-known sienite, or, as it is locally

¹ Peter Sangster, commonly known as the "Black Sutor."

² A rude porch.

termed, red granite, bearing so close a resemblance to the Egyptian sienite that large obelisks were cut of the former, and placed in the British Museum along with ornaments of the latter.

“Of this sienite, highly crystalline felspar of a deep flesh-tint is the chief constituent, mixed with a smaller quantity of a very transparent and lustrous quartz. A little hornblende, &c., may sometimes be traced, and though very rarely, a trace of mica. As an ornamental stone, it is now coming into considerable favour, especially since Mr. M'Donald's (Aberdeen) improvements on the cutting and polishing have been applied to massive ornaments. For ornamental purposes, the sienite of Sterling-hill is generally used, but another sienite is occasionally met with, in which, along with the flesh-coloured felspar, there occurs also crystals of *albite*, giving greater variety and beauty.

“Various trap-dykes occur, breaking through the granite—a thing rather uncommon in the granites of many districts.

“A remarkably fine dyke of granular greenstone 35 to 40 feet thick, vertical, and running nearly at right angles to the coast, occurs on the north side of a gully at the old castle of Boddam, in the vicinity of the island on which the Buchanness lighthouse stands. This island is interesting on account of the hornstone, hornstone-porphry, and protogene it contains. Proceeding southward along the coast, we find trap and porphyry dykes in many of the ravines among the cliffs. Indeed, the altered condition of the rock, induced by the dykes, seems materially to have contributed to the formation of the gullies. These dykes vary from a few feet to many yards in thickness, and are generally parallel in direction to the one already noticed. The exact locality of three of the principal ones may be indicated. The first occurs in a chasm on the coast, opposite to the quarry on Sterling-hill, and may be traced into the quarry. Another very fine specimen may be seen in the east side of a gully, immediately south of the ‘Bullers of Buchan,’ and the thickest, having a north-western direction, at the base of the rocks near the water of Cruden.

“Passing the sandy bay of Cruden, the granite is again met with, and continues for some distance, till it is suddenly bounded by gneiss. The gneiss, at the line of junction, exhibits very varying dips and strikes, as is usual in such situations. The gneiss prevails in the cliffs southward considerably beyond Collieston—indeed, until it is again disturbed by the granite of Aberdeen.¹

“In the landward part of the district few good sections occur: but those south of the burn or water of Cruden show the gneiss, and those in the northern parts the granite, exactly as in the coast section.

“*Upper Layers.*—It is interesting to meet with remains of sec-

¹ “Among the caverns on this coast, the most remarkable are the *Seals'* and the *Tods' Hole* Caves, between the Bullers of Buchan and Dunbuy; and south of the Bay of Cruden, *Cove-Arthur* and the *Dropping Cave of Slains.*”

ondary rock in a district so exclusively primary. Two sets of organic remains have been met with.

“1. During the digging of a mill-course, and excavating a pit for a water-wheel, on the estate of Moorseat, a clayey layer was met with a few feet below the surface, in which were imbedded rather angular fragments of a light sandstone, containing numerous specimens of organics, which, so far as their state of preservation would permit to be identified, appear to belong to the oolitic group. These fragments of sandstone were of various sizes, rarely larger than six inches in diameter, mostly angular, apparently little water-worn, if indeed they could be said to be so at all, and obviously not *in situ*. No rocks belonging to the group just named are known to exist in Buchan.

“*Chalk Flints*.—These, though occurring plentifully in the parish, are not confined to it, but range on the heights through most of the adjoining parishes. The Buchan chalk flints, and organics contained in them, have been noticed by several writers.

“In this place it may suffice to notice the following particulars regarding them :—

“1. They occur only on the heights.

“2. They are all water-worn, and some of them much weathered.

“3. The *species* of organics, which are numerous, are clearly referable to the cretaceous group.

“4. The chalk-flints occur often in a thick superficial layer, but oftener scattered over the surface, and appear to have connection with the varying nature of the surface, which consists chiefly of gravel from primary rocks.

“5. No *chalk* exists in the district *in situ*, nor are the diluvial layers calcareous.

“With these chalk-flints scattered on the surface, a suspicion naturally arises that the sandstone fragments on the hill of Moorseat, already mentioned, may be more likely referable to the lower cretaceous layers, or greensand, than the oolite. All that can be at present affirmed is, that the species rather indicate the contrary; but a more extensive examination of so interesting a point is highly desirable.

“The rock along the coast, from Buchanness to the mouth of the Ugie, may be seen at low-water mark, and consists of granite, primitive trap, sienite, gneiss, compact felspar, felspar-porphry, and quartz, variously associated with each other. The bed or cleavage of these rocks, as they lie in the quarry, is generally from east to west; and in granite, the laminæ of which it is composed, are to be seen in the same direction. The beds of pebbles along the shore, and the boulders, are very extensive, and embrace fragments of rocks and minerals which are seldom to be found on the land in the neighbourhood. Agates and jasper are to be found; flints are also abundant, which, on being broken, are not unfrequently found to contain impressions of sea plants, shells, &c. The Meet-hill is

covered with a deep mass of diluvial clay. At the brickwork, near the beach, where the clay has been cut to the depth of from 30 to 40 feet, it exhibits various strata, which appear to have been deposited at different times. Some of the deposits are not above an inch in depth, while others are several feet. The skeleton of a bird was, about 1836, dug out of the clay here, at the depth of 25 feet from the surface.

“The remains of wood found in mosses are oak, alder, and birch.”

The coast-line of Buchan is distinguished for the variety of its flora, including some rare species; and is rich in the beauty and abundance of its mosses, lichens, and its multitudes of algæ. And with regard to its mollusca, we shall again give the unquestionable testimony of Professor M'Gillivray. “The melancholy accounts,” says this gentleman, in his *History of the Mollusca of Aberdeenshire*, “given by the very few persons known to me who have gathered shells in the district, the bleak appearance of the coasts, and even of the greater part of the interior, together with the granitic nature of a great portion of the land, said to be peculiarly unfavourable to mollusca, might naturally enough lead one to despair of much success. But this sterility is only seeming; for I have found the district as productive as any of equal extent in any part of Scotland, not excepting the ‘sunny south.’”

II.—Although the rocks, says Mr Jamieson, are seldom exposed in the interior of the district, many parts of the coast display a fine range of cliffs. This is more especially the case along the northern shore, from Aberdeen to Macduff, where there is a remarkably fine section of the rocks of great interest. From Gamrie to Banff, the strata consists of clay-slate with alternating seams of greywacke grit, arranged in highly inclined beds; and at Melrose, the quality is, in some places, good enough for roofing purposes. These rocks extend through the parishes of King-Edward, Turriff, and Auchterless, to the Foudland Hills, ranging in a S. and S.W. direction. The cliffs to the eastward of Gamrie-head are composed of old red sandstone and conglomerate, which occupy most of the coast to Aberdeen, there being, however, an isolated mass of slate and greywacke at Troup-head. The sandstone beds seen along the coast here form the northern extremity of a mass of rocks of the same nature which extends southwards to Delgaty and Fyvie. Remains of fossil fishes have been found in a few thin seams of shale, which occur in the conglomerate at Findon and Cushnie.

A fine section of the rocks is also displayed along the coast from Peterhead to near the mouth of the river Ythan. Here we have granite all the way from Peterhead to the south side of Cruden Bay, beyond which there are gneiss and mica schist.

Another feature of interest in the geology of Buchan is the great quantity of chalk-flints to be met with in certain places. The chief mass of them occurs along a range of low moory hills,

running inland from Buchanness to Dudwick. They are very plentiful in the Den of Boddam, and indeed all along, for seven or eight miles westward; and they likewise occur in some other spots further from the coast. There are a good many, for example, in the great bed of quartz shingle which covers the top of a ridge called the Windy Hills, near Fyvie. Another patch of them occurs at a similar elevation, near Delgaty Castle. These flints have been much used by the ancient inhabitants of the country for the manufacture of arrow heads and other weapons, and the places where they wrought at them may be observed along the estuary of the Ythan and elsewhere.

In connection with these chalk-flints, it is interesting to note the occurrence of some traces of the *Upper Greensand* on the Farm of Moorseat. This is a friable substance belonging to the age of the chalk, and abounding in fossils. It has not been found in any other part of Scotland; and in England, it is confined to the more southern counties. This small patch at Moorseat, together with the extensive shoals of flint, are probably the last remains of some chalk beds that once existed here, but have long since been worn away. The hardness of the flints has preserved them from destruction, but they are much rolled and waterworn, showing that they have undergone a good deal of wear and tear.

During the construction of the Banff and Turriff Railway, a small patch of fossiliferous clay, belonging to the oolite or Imassic period, was exposed in a cutting near Plaidy. This clay was of a very fine tenacious quality, and of a bluish colour, and abounded in ammonites, belemnites, and various other characteristic fossils. It is now covered up and cannot be seen unless by digging. No strata of the same age occur in the neighbourhood, but hard nodules containing the same description of fossils are occasionally to be met with in the north of Buchan, at Blackpots and elsewhere.

Another interesting circumstance is the occurrence in the parishes of Slains and Cruden, of some traces of the *Red Crag Gravel*, one of the later tertiary beds not known in any other part of Scotland. These occur along the coast from Collieston to the Old Castle of Slains, and also in the adjoining district of the parish, along the north side of the Loch of Slains, and in some parts of Cruden. The age of this deposit is determined by the character of the fossil shells which it contains; it is further remarkable for containing numerous fragments of limestone, unlike any rock in this part of Scotland, and which one might suppose to have been derived from strata of the Permian group. The Slains farmers were formerly in the practice of collecting these lumps of limestone and burning them for lime to their fields. Traces of fossils sometimes occur in them.

The surface of the district of Buchan, like the greater part of Scotland, is overspread with boulder-earth and clay of the glacial period. The finer clays, or those fit for making bricks and tiles,

are confined for the most part to the low districts near the coast. Remains of arctic shells are sometimes to be found in these, but are far from common, and are generally broken, and in bad preservation. The greatest height at which they have been observed is a little beyond 300 feet above the present sea level. The large boulder-stones scattered over the surface are generally derived from rocks lying to the westward, and it is now generally believed that their transport has been effected by ice at a time when the climate was far colder than it is now.

Along the Ugie and the Ythan, beds of gravel occur similar to those found in the other river valleys of Scotland, but of an extent proportionate to the comparatively small size of these streams. These gravel beds seem to have been formed towards the close of the glacial period.

The most extensive peat mosses are those lying to the east of the hill of Mormond, the depth in a few places being more than twenty feet. It is rare, however, to find peat of this depth in Buchan; from six to ten feet being a more common limit. There is a good deal of peat along the top of the low ridge that extends from the Buchanness to Dudwick, and also on the top of Mormond.

Remains of trees occur in the mosses of the low ground, and hazel nuts may sometimes be observed; horns likewise of the red deer are occasionally got, and one or two instances have occurred of the skull and horn cores of the *bos primigenius*, a large extinct species of ox, being found in the peat. One specimen got at Teuchan in Cruden is now at Slains Castle.

In the estuary of the Ythan, and at some other points along the coast, there is evidence of a slight elevation of the land having taken place since the close of the glacial period; the amount of upheaval has not exceeded eight or ten feet at most, and probably seven would be a nearer estimate. Banks of old estuary-mud containing shells of the same species as those now living in the estuary, may be observed here and there on both sides of the river above Newburgh. One, however, of shell-fish, the *scrobiculario piperata*, which is very common in these raised mud beds, seems to have died out in this locality.

The coast at Forvie and Foveran is remarkable for one of the largest accumulations of blown sand to be seen in Scotland, an accumulation which must have been the gradual result of existing causes operating continually since the establishment of the present coast line. The drift has been chiefly to N. and N. W., caused by the influence of the southerly winds.

III.—The Mollusca are naturally divided into two great classes, viz.,—1st. The Land and Fresh Water; and 2nd. The Marine. Of the former it might not at first sight be thought likely that Buchan would be the home of many species. Their shells are composed chiefly of lime, and hence in limestone and chalk districts they are always most abundant. The rocks of Buchan are

chiefly granite, trap, old red sandstone and their allies, limestone being found in only a few places. This is no doubt the reason that few of the shell-bearing land mollusca are found in the interior of the district, but along the sea coast and wherever an old ruin occurs, there they are found in great profusion. Every mossy bank, almost every tuft of grass, if examined, will be found to contain some species. The fresh water species, on the other hand, are more equally diffused, the reason without doubt being, that every stream, and probably every spring, is more or less impregnated with lime. Even pools and ditches which get dry in summer will be found to harbour some species. In times of protracted drought, one would think that they would all be destroyed, but this is not the case; if a bivalve, the little creature buries itself deep in the mud; if a univalve, it closes its shell with a filmy covering, like the common helix, and waits and fasts till the return of a genial shower.

The number of species of this class hitherto found in the district is:—

Conchifera or Bivalves	5
Gasteropoda or Univalves (Water)	12
Do. do. (Land)	29
	<hr/>
Total	46

(The following species are rare:—

Anadonta cygnea	Loch of Strathbeg.
Ancylus lacustris	St. Fergus Canal.
Planorbis nitidus	Do.
„ contortus	Do.
„ nautibus	Lochs at Cortes and Hayfarm, Cruden.
Helix caperata	Near Cairnbulg.
„ sericea	Den of Auchmeden.
Bulimus obscurus	Old Church of St. Fergus.)

The marine mollusca are far more numerous, and may be obtained in several ways. Many are found at low tide by searching among the rocks and seaweed, many on the sandy beach, thrown up by the waves, and many more by examining the fishermen's lines and boats when they return from the deep-sea fishing. The stomachs of fishes will sometimes yield rare species. If, however, a person wishes to make a collection, the *dredge* is indispensable.

Along the east coast of Buchan dredging from an open boat is comparatively easy, the bottom being in general smooth and free from elevated rocks. The sea-bed appears to slope gently from the shore for six or eight miles, where the depth is from 30 to 35 fathoms. Here a bank occurs running parallel to the shore. The depth then goes on increasing till it reaches 60 or 70 fathoms, when another and more extensive bank is met with, called the "Long Forties," at a distance of about 30 miles from land. It is worthy of note that the inner bank abounds with Arctic fossil shells, of which 15 species have been got, some of them in great abundance,

and that the outer bank appears to contain none of these fossils, but that several of the most common littoral shells have been brought up from it in a semi-fossil condition.

The sea-bed along the north coast is very irregular and rocky, consequently dredging is much more difficult, and in many places impossible.

Of the places that can be reached with an open boat the best for dredging that I am acquainted with is a ravine or den, opposite the Bullers of Buchan, called by the fishermen the "Hole." This *hole* extends seawards for several miles at right angles to the land; it is very narrow, and from 10 to 12 fathoms deeper than the surrounding sea. Other good ground for dredging may be found opposite the mouths of the Ythan and Ugie, and again off Fraserburgh at a distance of 5 or 6 miles from land.

The number of species of this class hitherto found in this district is:—

Brachiopoda	}	Bivalves	{	2
Conchifera	}		{	93
Solenococonchia	}	Univalves	{	1
Gasteropoda	}		{	137
Pteropoda	}		{	1
Cephalopoda		Cuttle-fish		4
Nudibranchiata		Sea-slugs		23
Total				261

(The following species are among the rarest:—

Argiope cistellula	Shell sand from Cruden bay.
Telina balaustina	Long Forties.
Montacuta Dawsoni	The Hole.
Terido megotara	In a log drifted ashore at Cruden.
Adurbis subcarinatus	The Hole.
Fusus Berniciensis	Got by Mr. Bell, Peterhead, from fishing boat.)

H.—(Page 40.)

The following quotation from Knight's *Old England*, p. 7 *et seq.*, contains a very interesting account of these *reliquiæ* of remote ages. "On every side of Stonehenge we are surrounded with *barrows*. Wherever we cast our eyes, we see these grassy mounds lifting up their heads in various forms. Some are of the shape of bowls, and some of bells; some are oval, others nearly triangular; some present a broad but slight elevation of a circular form, surrounded by a bank and a ditch. The form of others is so feebly marked that they can be scarcely traced except by the shadows which they cast in the morning and evening sun. This is the great burial-place of generations long passed away. Spenser tells us, according to the old legends, that a long line of British kings here lie entombed. . . . If the old kings were here buried, though their

very existence be now treated as a fable, they have wondrous monuments, which have literally survived those of brass and stone. Unquestionably there were distinctions of rank and of sex amongst those who were here entombed. Their graves have been unmolested by the various spoilers who have ravaged the land ; and, what is more important to their preservation, the plough has spared them in those chalky downs which rarely repay the labours of cultivation. But the antiquary has broken into them with his spade and his mattock, and he has established their sepulchral character, and the peculiarities of their sepulture. Sir Richard Colt Hoare, who devoted a life to the examination of the antiquities of Wiltshire, justly says, ' We must not consider every barrow as a mere tumulus or mound loosely or fortuitously thrown up ; but must rather view them as works of evident design, and executed with the greatest symmetry and precision.' These remarkable monuments contain not only the bones and the ashes of the dead, but various articles of utility and ornament, domestic utensils, weapons of war, decorations of the person, perhaps insignia of honour, the things which contributed to comfort, to security, and to the graces of life. Mela says that the Druidical belief in a future state led the people to bury with the dead things useful to the living. The contents of these barrows indicate different stages of the arts. In some there are spear-heads and arrow-heads of flint and bone ; in others, brass and iron are employed for the same weapons. In some the earthen vessels are rudely fashioned, and appear to have been dried in the sun ; in others they are of a regular form, as if produced by the lathe—are baked and ornamented. But whatever be the difference in the comparative antiquity of these barrows, it is a remarkable fact that in those which have been explored, nothing whatever has been discovered which could indicate that this mode of sepulture was practised after the Roman dominion had commenced in Britain. The coins of the conquerors of the world are not here to be looked for.'

I.—(Page 45.)

The religious history of the parish of Cruden may be taken as an epitome of the religious vicissitudes of the nation at large. We cannot tell when, or by whom, the faith was first preached in this remote district. The engagement with the Danes is, as it were, the dawn of its authentic history ; and even here the light is feeble and uncertain. We are told that both the Scots and the Danes had embraced Christianity, and that, even at this early period, the Roman pontiff had succeeded in establishing his authority in Scotland. As time advances, we become better acquainted with the state of the Church and the changes in religion which took place, till eventually we are able to speak with certainty and precision.

We find that after this fierce conflict between Scot and Dane, a peace was effected, and ratified by the consecration of the battle-

field as a burial-ground, and the erection of a church in memory of the dead on both sides. It was dedicated to St. Olaus, the patron saint of Denmark, and, since then, the tutelar of the parish of Cruden. Whatever may have been the light of truth in those rude ages, we cannot but trace in these pious memorials a reverential regard for the dead, implied in the careful sepulture of those bodies which are hereafter to be raised from death unto life; and it is not without regret that we have to record that the ground occupied by these sepulchral mounds, which had remained sacred and undisturbed for upwards of eight centuries, began about the year 1828 gradually to be brought under the plough, and probably, in a short time, not one of these vestiges of the past will be left.

The Church, which was built near the then margin of the sea, was subsequently overblown with sand, and another erected at a more convenient distance. Of the earlier records of this church little now remains; it is only from about the time of the Revolution that we have any positively authentic details respecting it.¹

At this period the difficult position in which the Scottish clergy were placed has scarcely a parallel in history; for while they stood firm against the Popish predilections of the misguided King James on the one hand, they had, on the other, to contend against principles equally subversive of their Church.

The experience of all ages shows that the most vital root of religious belief has ever been in the heart of the people, hence the establishment by Government of the Presbyterian form of worship in Scotland was an easy matter in comparison with the extermination of ancient principles; and many, who are now staunch upholders of the present state of things, could probably trace back their descent from those who clung with the tenacity of life to a more primitive system of the faith.

North of the Tay a very general devotedness among the people to the principles of Episcopacy, operated in keeping the clergy of that communion in their several charges till after the unfortunate outbreak in 1715.

At this period the church at Cruden was served by the Rev. William Dunbar, afterwards successively Bishop of Moray and

¹ "The Church of Innercrudan or Crudan, with its pertinents, was confirmed to the See of Aberdeen by Pope Adrian IV. in the year 1157.—(*Regist. Episc. Aberdon.*, vol. i. pp. 6, 85.) It appears as one of the prebends of the Cathedral of S. Machar, at Aberdeen, in the year 1256. By the constitutions of Bishop Peter of Ramsay, of April 18, 1256, the prebendary of Crowdan was required to find a deacon to serve as his vicar in the cathedral.—*Id.*, vol. ii. pp. 47, 65.) The church was dedicated to S. Olave, king and martyr, whose festival was kept, in the Scottish Church, on the 31st of March. In the Charter-room at Slains Castle, there is a copy of a Precept of Pope Paul for the induction of John Ogilvy of Cruden, as canon and prebendary in the cathedral; it is dated 1555. Another document, from the same quarter and of the same date, making provision for the said John Ogilvie, in his canonry, is also preserved at Slains."—See *Collections for Hist. of Aberdeen and Banff*, vol. iii. p. 119.

Ross, and of Aberdeen. It was in great measure through the powerful influence of the noble and loyal house of Erroll that he was enabled peaceably to retain his pastoral office till the year 1718, when an unsuccessful effort was made to eject him from his charge. The session-book of the kirk of Cruden exhibits the following entry:—

“171 $\frac{1}{2}$ —Mr James Wardlaw was ordained minister of the Gospel at Cruden, the 20th day of Sep. javiijc and seventeen—Mr. William Forbes, minister of the Gospel at Tarves, having preached the ordination sermon.

“He had no access to preach there, by reason of Mr. Wm. Dunbar his intrusion, until the 1st of March 1718, when the said Mr. Dúnbar was, by a sentence of the Lords of Justiciary, removed therefrom.”

After some struggles between the people and the soldiery, Mr. Dunbar withdrew himself from this unseemly scene of contention. But Mr. Wardlaw was not destined to an easy accession to the parochial charge. Soon after his appointment, having never been able to collect a congregation beyond the members of his own family, or a few of the overruling military, he resigned his charge in disgust, and a Mr. Webster was appointed in his stead.

There must have been an interregnum between these two ministers, for another entry in the same Session-book states that “Mr. John Webster, minister of the Gospel at Auchredy, *alias* New Deer, being transported from the said parish to the parish of Cruden by an act of the Synod of Aberdeen, was admitted minister of Cruden on the 27th day of April 1720 years. The utensils belonging to the church at Cruden, which, upon the transportation of Mr. James Wardlaw from thence to Dumfermling, were lodged in the hands of Mr. Thomas Udney, minister of the Gospel at Logie, by order of the Presbytery of Ellon, were now, by appointment of said Presbytery, delivered to Mr. John Webster,” &c. An inventory of the sacred vessels or “utensils” is then given, including a silver communion-service still in use, inscribed with Mr. Dunbar’s name, as “a gift to God and the Church;” a “pewter basin for baptism,” and a “baptising cloth, laced about.” The pewter basin was probably an alms-dish, as the legitimate font is still in existence, and may be seen in the churchyard. The “baptising cloth,” so reverently “laced about,” was probably the chalice veil, or the napkin used by the clergyman at baptisms.

After the retirement of Mr. Dunbar, Mr. Alex. Keith, son of the Rev. Robert Keith of Deer, and formerly parish schoolmaster, was appointed in his stead. At first his congregation assembled at the farmhouse of Ardendraught, but after a time, Mary, Countess of Erroll, distinguished for her loyalty to the Church and her devotion to the cause of the exiled family of Stuart, had the upper floor of a granary fitted up for their accommodation, which afforded them a grateful shelter for more than a quarter of a century. But at length even this powerful protection was insufficient. The unfortunate

attempt of Charles Edward in 1745, added fuel to the smouldering embers of political animosity, and even this poor substitute for a religious sanctuary was no longer available. The furniture of this "upper room" was broken to pieces, and burnt by the soldiery—Bibles and Prayer-books giving an unction to the flaming holocaust.

After the burnings at Countess Mary's *Girnal*, as it was called, Mr. Keith retired to the farm of *Sandend*, about a mile distant, where he continued to minister to his dispersed flock, under the restrictions of the first penal enactments, till his death.

A few houses still remain in the district, and among these, Sandend, precisely in the same state as when sheltering the ejected clergy;¹ and it is impossible to stand upon the identical spot, from whence was heard the voice of prayer, and of consolation to the unsheltered crowd outside under such circumstances of accumulated suffering, without being touched with a feeling of commiseration for the victims of so appalling a tyranny.

Mr. Keith died in 1763, after which the congregation was for some time left to shift for itself. In 1765, the Earl of Erroll appointed the Rev. John Mason, his lordship's chaplain, being of English orders, to the Church of S. James's, erected at some little distance from the parish church. A considerable portion of the congregation declined, on conscientious grounds, to countenance this arrangement—preferring to attend the ministrations of their native clergy, even at the inconvenient distances of Tillydesk and Longside, both about ten miles off. In 1782, the Rev. Roger Aitken, finding Mr. Mason's health to be declining, and hoping to bring about a better order of things, placed himself at the head of the outstanding members of the old congregation, performing service in the farmhouse of Errolstown, till better arrangements could be made. It must have been a happy event to the simple-minded people, in whose behalf Mr. Aitken had thus interposed. Seventeen years previous to this, yielding to the gloomy forebodings

¹ In front of the house at Sandend, and in the centre of the area where the people assembled to hear divine service from the window of the house, there might have been seen, till a very recent period, a rude granite font, sunk deep in the ground either by its own great weight, or for some domestic purpose. It is said to have been dug from the ruins of the old Danish church on the Links, and appropriated to the use of the ejected congregation. Regarded simply as a relic of olden times, it is invested with interest; but associated, as it had become, with the history of a fallen hierarchy, its importance is greatly enhanced.

On application to the possessor of this remnant of antiquity, it was kindly resigned, without a moment's hesitation, into the hands of the late incumbent of S. James's, and remains at the Parsonage, an ecclesiastical curiosity. It is interesting to observe how closely the description of the Rev. George Alyiffe Poole, in speaking of the earlier specimens of the font, agrees with the one in question. "If rudeness," he observes, "be taken as an indication of antiquity, the first place must be given to some which are little more than large stones, scarcely reduced to any definite shape, except near the top, and then hollowed sufficiently for the purpose for which they are designed." *

* Note to the Third Edition of "Buchan."

which the character of the times so amply justified, they had recorded these words, expressive of their utter hopelessness, on the gravestone of their lamented pastor, Mr. Keith :—

“ Ultime Scotorum in Crudenanis,
Kethe Sacerdos, fratribus et plebi
Diu memorande. Vale.”

The stone also bore the following inscription :—

“ S. M. of the Rev. Mr. Alexander Keith, whose probity of heart, sanctity of manner, easiness of conversation, and unwearied attention to all the duties of his office as a minister of the Church of Scotland, under the many trying events of eight-and-forty years, rendered his life valuable, his death lamentable, and his memory precious.—Obiit Oct. 27, 1763. Æt. 68.”

Twenty years subsequent to the attempt of Mr Aitken to supply the old Episcopalians with pastoral oversight in subordination to their native bishop, the two congregations united under the Rev. John Stephen, and thus became an integral portion of their ancient church, and ever since has numbered somewhere about one-third of the population of the parish.

At the disruption of the Established Church in 1843, it is supposed that about one-half of the congregation, attending the Parish Kirk, “went out,” and now form the “Free Church” at Hatton, about a mile distant.

K.—(Page 50.)

CARNS, BARROWS, BEACONS.

“ On the tops of mountains, and other eminences in Ireland, in Wales, in Scotland, in the Scottish Islands and the Isle of Man, there are great heaps of stones, like the heaps of Mercury of the Greeks. The heaps consist of stones of all sorts, from one pound to a hundred. They are round in form, and somewhat tapering, or diminishing upwards; but on the summit was always a flat stone. These heaps are of all bignesses, some of them containing at least a hundred cartload of stones; and if any of them be grown over with earth, 'tis purely accidental in the long course of time wherein they have been neglected; for no such thing was intended in the first making of them, as in the sepulchral barrows of the Gothic nations, which are generally of earth. Such an heap is, in the ancient Celtic language, and in every dialect of it, called *Carn*, and every carn so disposed as to be in sight of some other. Yet they are different from the rude and much smaller pyramids which the old Irish erect along the roads in memory of the dead, by them called *Leachda*, and made of the first stones that offer.”
—*Toland's Letters on the History of the Druids*, p. 110.

Huddleston, who edited an edition of *Toland's Letters*, says in a

note, "The particular kind of cairns here spoken of were constructed for the great public solemnities of the Druids, as the temples were for the more stated and ordinary purposes of religion. The altar on the top sufficiently distinguishes them from any other description of cairns."

"A world of places," says Toland, "are denominated from those cairns of all sorts, as in Wales, *Carn-Lhchart*, *Carn-Lhaid*; in Scotland, *Carn-wath*, *Carn-Tulloch*, *Drum-Carn*, *Glen-cairn*; in Ireland, *Carn-mail*, *Carn-aret*, *Carnam-Tober*; and, in Northumberland, as in other parts of the north of England, they are sometimes called *Laws* or *Lows* a name they also give to the *Gothic barrows*. The Lowland Scots call them, in the plural number, *Cairns*."—P. 120.

Huddlestone, in his note says, "It would be endless to enumerate all the *cairns* that occur in Great Britain and Ireland; they are also numerous over the continent of Europe, and Asia. . . . The attention of the reader is particularly requested to Carnodunum, which is the Celtic, *Carn-Duun*; i.e. *Cairn town*, of which we have many in Scotland. *Dun*, pronounced *Toon*, is the radix of the English *Town*. *Carn*, is a word so particularly Celtic, that whenever we find any place so denominated, we may with certainty infer that it was inhabited by one or other of the Celtic tribes."—Pp. 281, 282.

Mr Thomas Stackhouse, in his *Illustration of the Tumuli or Ancient Barrows*, shows clearly, that although they "were originally constructed for the purposes of interment, and that most if not all that we now meet with in different parts of the kingdom have been so applied," they are also to be viewed "in a military character." "The British Barrows, says he, "at least those in the western counties, when taken collectively, exhibit the most complete system of vigilatory and communicating points, that perhaps ever did, or ever will exist; they are like so many mirrors placed with such optical skill and accuracy, that they conduct the visual ray from point to point through all the windings and recesses of those circuitous dells, which they are evidently intended to overlook. That the Gauls, from whom the Britons descended, had amongst them a regular system of speedy communication, is plain from the words of Cæsar:—"They convey intelligence," says he, "with great celerity through the fields and cantons, by shouting with all their might: thus the intelligence is communicated from one to another—one taking up the report and transmitting it to his next neighbour, so that what happened at Orleans at sunrise was known at Auvergne before nine in the evening, though the one place is 160 miles distant from the other." This shouting," continues Stackhouse, "was certainly not addressed to casual or chance auditors, but to persons regularly stationed for the express purpose, otherwise these despatches must have been liable to considerable interruption and delay. To this purpose, and to a much more speedy communication, the barrows are admirably adapted, as must

be obvious to any one who shall examine them according to the principles subjoined :—

“1. They form intermediate points of *direct* communication either between the castles and the beacons, or between the temples and the nearest castle.

“2 They communicate *reflectively* from one to another, through all the winding of those dells which intersect the downs.

“3. One or more barrows are placed at the extremities of a long and straight valley, so as to command a longitudinal view of the same.

“4. Barrows are sometimes ranged on the sides of those long dells, so as to command a lateral view of the opposite declivities.

“5. The magnitude and position of each barrow is determined by the point to which its visual line is directed; and not, as some have supposed, by its monumental office, or according to the dignity of the person interred within it.

“6. Groups of barrows are uniformly limited to the downs only, but eminent stations are occasionally distinguished by one or two barrows in parts of the country to which the barrow system is not adapted, and where, of course, they can only occur in this detached manner.

“7. A barrow is never found larger than its station—that is the point to which its visual line is assigned—requires.

“8. No labour is spared where a barrow of extraordinary magnitude was necessary.

“9. Barrows are seldom found in low situations; but where a barrow is erected in a hallow or valley, it is almost always a very large one.

“10. The visual lines from the barrows, on the summit of a ridge, often terminate at a distance from the fort, so as to leave room for a body of men to move along unseen; this is remedied by placing one or more barrows so as completely to command the whole range of the declivity at its base.

“11. The whole of these *particular principles* are concentrated into this *general* one. But there is not a single spot, within the barrow district, left unexposed to at least one of these all-pervading points; and such is the perfection with which this great design is executed, that I believe I am safe in asserting, that even a single individual could not proceed twenty yards in any direction without being seen, supposing the watch on the barrows to be set.”

L.—(Page 54.)

It seems that, before the junction of the two kingdoms, a certain pension was attached to the office of High Constable of Scotland,—government in a clause of the Act of Union, pledging itself to its continuance—a pledge which has never been redeemed.¹

¹ In a thin M.S. folio volume among the archives in the Slains library, entitled on the back “Memoriall anent the Constabulary,” is an interesting

The late Dr Kerr of Aberdeen, who was much in the interests of the Erroll family, had with a view of establishing Lord Erroll's claim to this pension, been intrusted, in the year 1802, with a number of the papers from the charter-room of Slains Castle. Of these not a vestage has ever been discovered.¹

Notwithstanding these losses, the charter-chest of Slains Castle still abounds in valuable MSS.

M.—(Page 57.)

THE HAYS OF ERROLL.

In *The Record of the House of Gouruay*, compiled from original documents, by Daniel Gurney, Esq., F.A.S., p. 576, we read that,—

“The *Saxum Falconis*, or Hawk Stone, at St Madoes, Perthshire, which stands on the marches of what is known to have been the ancient possessions of the Hays of Erroll, and still bounds the parishes of St Madoes and Inchtute, is referred to by Boece as existing in his day (an. 1500), and as having been set up immediately after the defeat of the Danes in the battle of Luncarty, fought *circa* A.D. 990. The victory is ascribed, according to a well-known tradition, still commemorated in the armorial bearings of the Hays, to the timely interference of a Scottish peasant and his two sons: ‘Sone efter ane counsal was set at Scone, in the quhilk Hay and his sonniss war maid nobil and dotad for thair singular virtew provin in this feild, with sindry landis to sustene thair estait. It is said that he askit fra the king certane landis liand betwix Tay and Arole; and gat als mekil thair of as ane falcon flew of ane mannis hand or sho lichtit. The falcon flew to ane toun four miles frae Dundee, callit Rosse, and lichtit on ane stane,

account of the office and perquisites of the Great Constable of Scotland. It is shown that up to the time of the Union the Constable enjoyed an ample pension, and it would appear that, by an act of the Union, the same was guaranteed as a hereditary right, but that it was never afterwards recognised. The injustice of this breach of public faith is very forcibly stated, and proofs are adduced to show that the right cannot legally be abrogated.

¹ The statement as to the exact number of documents given in the first edition of this work, as well as the precise year (1802), is explicitly contradicted by an authority I have no reason to doubt.

Miss Kerr, one of the surviving daughters of Dr. Kerr, with whom I have—subsequent to the publication of the first edition—had a lengthened correspondence on the subject, states her conviction that there was never more than *one box*—“a large, clumsy, wooden one”—sent to their house, the arrival of which she perfectly recollects, as well as her Father's anxious and diligent search for the necessary documents. The box is still in her possession, but the papers have disappeared.

There can therefore be no doubt but that the papers entrusted to Dr Kerr had reference to the hereditary right of the Erroll family—a right which the Doctor seems to have used every exertion to make good.

Miss Kerr denies the likelihood of the parchments having been destroyed by her father, and suggests the probability of their being still in existence among the archives of the Courts of Edinburgh.

quhilk is yit callit the Falcon Stane; and sa he gat all the landis betwixt Tay and Arole, six miles of lenth and four of breid; whilk landis ar yit inhabit be his posteritie.'”—Quoted from Bellenden's "Boece," in the *Archæology of Scotland*, p. 94.

There is scarcely a family among the ancient Scottish nobility of which, if we may believe the traditions of the country, Thomas the Rhymer did not utter his vaticinations. The Erroll family do not form an exception. Writing from memory, we believe the prediction runs as follows:—

“ While the mistletoe bats on Errol's aik,
 And that aik stands fast,
 The Hays shall flourish, and their good grey hawk
 Shall nocht flinch before the blast,
 But when the root of the aik decays,
 And the mistletoe dwines¹ on its withered breast,
 The grass shall grow on Errol's hearthstane,
 And the corbie roup² in the falcon's nest.”

On this prophecy Mr. Gurney makes this remark:—“The mistletoe is the badge of the Hays. Formerly there grew a large ancient oak in the neighbourhood of Erroll, which was full of this plant. A spray of mistletoe from this oak, cut by a Hay, had certain charms; and it was affirmed, when the root of the oak had perished, ‘the grass should grow on the hearth of Erroll, and a raven should sit in the falcon's nest.’ The oak is gone, and the estate lost to the family.”—p. 577.

“Till lately indeed,” says Lord Lindsay, in his *Lives of the Lindsays*, “more especially in Great Britain and north of the Tweed, Genealogy merited the ridicule which was so freely lavished on her. It is but a few years since the most unfounded fictions were currently believed as to the origin of the Scottish families. The Stuarts were universally held to be the descendants of Banquo—the Douglasses of ‘the dark grey man,’ who fought under King Salvathius against the Danes. It would be endless to enumerate all the fictions with which vanity and flattery peopled the blank of time; they are now forgotten—all save the beautiful legend of the patriarch Hay of Luncarty, on which Milton, in his youth, purposed to found a drama, and which has been immortalised by Shakespeare in the plot of *Cymbeline*.”

In the Charter Room, at Slains Castle, there is a document entitled, *the copy of the Tabill quhilk ves at Cowper, of all the ERLLES of ERROLL quhilk ver buryd in the Abbey Kirk thair*.

As this record goes back for upwards of five hundred years, it is clear that the Hays of Erroll, at the time it was begun to be filled

1 Fades.

2 Croak.

up, believed the family to have been descended from the hero, *qui devicit Danios*, on the Leys of Luncarty. It seems to have been commenced at the time of the death of Sir David de Haya de Erroll, who fell in 1346, at the battle of Neville's Cross, Durham, who was son of Gilbert de Haya, first hereditary Constable of Scotland. Circumstantial evidence is also so far in favour of the traditionary record as to render it hazardous to set it aside as wholly unworthy of credit. Thus the *Hawkstone* at St Madoes, the well-known boundary of the ancient possessions of the Hays of Erroll in Perthshire, is mentioned by Boethius as existing in his day, (anno. 1500,) and as having been set up immediately after the defeat of the Danes, in 980. Also the *Stone* so carefully preserved at Slains Castle, and which from time immemorial has been venerated by the family as that on which their ancestor sat down after the conflict. For the origin of these and similar traditions it would be difficult to account, had there been no foundation whatever for the narrative of Luncarty. It is not that undue weight is to be attached to statements purely traditionary; all that we would claim for them is that they should not be set aside, merely to give place to other records of which it can hardly be said that they are satisfactorily and undoubtedly established.

The first entry in "the Tabill" is—

"Hic desunt multorum Dominorum nomina · a primo Hay · qui devicit Danios · sub Kenetho Tertio · Anno Domini · circa · DCCCC · LXXX · ad hunc Davidem · qui vixit anno. Memoranaum. Quod Dominus David de Errol · interfectus erat ad bellam de Duram · Anno Domini · m° · ccc° · xlvii."

The "Tabill" then returns to the two former generations—the grandfather and father of the David thus registered; but as we are enabled to add to the record four still previous generations, we shall state the register of their deaths in their regular order.

"William de Haya, who, it is said, settled in Lothian about the middle of the 12th century, and died in 1170. He had married Juliana daughter of Randulph de Soulis, Lord of Liddesdale, by whom he had two sons, William and Robert, William the ancestor of the Erroll family, Robert, of that of the Tweeddale.

William married Eva, and by her had David de Haya and other five sons. This was some time about 1180.

David married Helen, daughter of Gilbert, Earl of Strathern, and by her had Gilbert and another son, William, ancestor of the Hays of Lees. This was about 1237.

Gilbert de Haya, Lord of Erroll, was Regent of Scotland during the minority of Alexander II. He married a daughter of William Comyn Earl of Buchan, by whom he had Nicolaus de Haya and another son John: about 1255.

· Item. Dominus Nicolaus de Haya · dominus de Errol · interfectus fuit ad bellum de · anno domini.

- Quorum corpora requiescunt coram altari hujus monasterii de Cupro.*
- *Item. Anno Domini . m^o . ccc^o . xxxiiij . nono Kalendas Maij . Obijt. pie memorie . Dominus Gilbertus Hay . Apud Aberdein . et sepultus est apud Cuprum . xiiij Kalendas ejusdem mensis . oram altari Sancti Andree.* 1333.
- *Item. Anno Domini . m^o . cccc^o . vj . sexto Kalendas Julij. Obijt. pie memorie . Dominus Thomas de Hay . Constabularius Socie . apud Inchtuthel . et sepultus est apud Cuprum.* 1406.
- *Item. Anno Domini . m^o . cccc^o . xxxvij . in crastino Pentecostes . Obijt Dominus Gulielmus de Haya . Constabularius Socie . Dominus de Errol . apud Furvie et sepultus est apud Cuprum.* 1437.
- *Item. Anno . m^o . cccc^o . xxxj . Septimo Idus Septembris. Obijt apud Admuir . Gilbertus de Hay . filius ei heres dicti Gulielmi de Hay . de Errol . et sepultus est apud Cuprum.*
- *Item . Gulielmus Comes de Errol . Constabularius de Scocie . Obijt apud Slains . et sepultus est apud Cuprum . Anno Domini . m^o . cccc^o . lx . mensis Augusti . xix.* 1460.
- *Item . Nicolaus Comes de Errol . filius quondam Gulielmi Comitis de Errol . Obijt apud Killiemuir . et sepultus est apud Cuprum . Anno Domini . m^o . cccc^o . lxxvij . mensis Augusti . xxiv.* 1467.
- *Item . Anno Domini . M.D. . Obijt pie memorie . Elizabeth Gordon . Comitissa de Errol . et Domina de Kennedio . xv . Calendas Maij . et sepulta est in Cupro.*
- *Item . Anno Domini . M.D.VI . Obijt pie memorie . Gulielmus de Hay . Scocie Constabularius . nec non Comes de Errol . xiv . mensis Januarij . et sepultus est in Cupro.* 1506.
- *Item . pie memorie . Dominus Gulielmus Hay . Comes de Errol . ac Constabularius de Scocie . ac Vicomes de Aberdein . interfectus fuit cum Domino Rege Jacobo iv^o . ad bellum de Flowden . Anno Domini . M.D.XIII . sepultus in . Et cum eo . lxxxvij . ex . eodem cognomine.* 1513.
- *Item . xxvij^o . die mensis Julij . Anno Domini . M.D.XXII . Obijt . Gulielmus Hay . de Errol Comes . Vicomes de Aberdein . Constabularius Scocie . apud Edinburgum . et sepultus est apud Cuprum . Etatis sue . xxvij^o.* 1522.
- *Item . xi . die mensis Aprilis . Anno Domini . M.D.XLI . Obijt Gulielmus Hay . filius et heres suprascripti Gulielmi apud . Edinburgh . etatis sue . xx^o.* 1541.
- *Item . penultimo die mensis Januarij . Anno Domini . M.D.LXXIII . Obijt bone memorie . Georgius Comes de Errol . apud Pertham . et sepultus est Errolie.* 1573.
- *Item . viii^o . die mensis Octobris . Anno Domini . M.D.LXXXV . Obijt Andreas Comes de Erroll . apud Slanis . et sepultus est ibidem.* 1585.

On the death of the Countess Mary,¹ the title and estates passed

¹ The Countess Mary and her husband, Mr F. Hay, are buried at Slains, in the aisle of the old church, where it is supposed all the Earls, with their

to *James, Lord Boyd*, descended from her sister, the Lady *Margaret*. The descent was as follows: The Lady *Margaret Hay*, youngest daughter of John, twelfth Earl of Erroll, married *James Earl of Linlithgow and Callendar*. The issue of this marriage was the Lady *Anne Livingstone*. The Lady *Anne* married *William Boyd, Earl of Kilmarnock*¹ who had by her *James, Lord Boyd*, who as has been said, succeeded his grand-aunt, the Countess *Mary*.

1758.

William, the 13th Earl of Erroll was appointed Knight Marischal of Scotland, on the 5th of Feb., 1805, and in the year following, was elected one of the Representative Peers of Scotland. He was several times appointed H. M. High Commissioner to the General Assembly of the Church of Scotland. He married three times:—*first*, *Jane*, daughter of *Matthew Bell, Esq.*, by whom he had one daughter, the Lady *Jane Dulcibella*; *second*, *Alicia*, daughter of *Samuel Elliot*, by whom he had three sons, *James, William, and Samuel*, and five daughters, the Ladies *Alicia, Isabella, Harriet Jemima, Carolina, and Emma*; *third*, *Harriet*, sister of *Hugh, Lord Somerville*, by whom he had one son, *Somerville*, and two daughters, the Ladies *Fanny and Margaret*.

Earl *William* was not more prudent in the management of his patrimonial estates than his father and brother had been. On his accession to the earldom, in 1798, the whole of the Parish of *Cruden*, with the exception of the small estate of *Auchleuchries*, still belonged to him. In less than twenty years, he disposed of

families, from *Andrew* the seventh Earl to the Countess *Mary*, are interred; but the vault has not been opened for many years, and there is no written record of their burials of which the present writer is aware. The following very beautiful Latin inscription is on the tombstone of the Countess *Mary* and *Mr Hay*, who is designated of *Delgaty*:—

“Sub hoc lapide sepulchrali non conduntur aurum et argentum nec thesauri cujuscunque generis, sed corpora charissimorum conjugum *Marie Comitissæ de Erroll et Alexri Hay de Delgaty*, qui vixerunt in conjugio xxvii annos placide et emanter et qui desiderarunt juxta se inhumari, et enixe rogant ne lapis hic moveatur nec eorum reliquæ excitentur sed permittatur eis simul quiescere in Domino donec Dominus eos evocaverit ad resurrectionem vitæ quam felicem expectant ex misericordia Dei et meritis Salvatoris Domini *Jesu Christi*.”

The Honourable *Charles Boyd*, brother to Earl *James*, and his lady, were the last of the family who were buried at *Slains*.

¹ This nobleman, after having been brought up by his father in principles favourable to the House of *Hanover*, and having for many years shown himself a zealous adherent to that line, suddenly, and for reasons never yet clearly explained, espoused the cause of the *Stuarts*, and joined the standard of the Prince. In *Kay's Edinburgh Portraits* we find the following singular account of the circumstance: “On the 17th of January. 1746, the day on which the battle of *Falkirk* was fought, General *Hawley* was entertained at dinner by the Earl and Countess of *Kilmarnock*, and the Earl, leaving the dining-room on some slight excuse, put on his military dress, and, mounting his horse, left the Countess to do the honours of the table. He left *Callendar Wood* by the *White Yett*, whence a gallop of a few hundred yards brought him to the battle-field.” The subsequent career of the unhappy Earl is well-known. He was, along with Lord *Balmerino*, beheaded on the *Tower-hill, London*, on the 18th day of August, 1746.

the estates of Aldie, Ardiffery, Yonderton, Hatton, Burnthill, Auchlethen, Auquharney, Stonehousehill, Teuchan, Moorseat, Longhaven, and the Gask.

In two generations, and by three individuals, was thus diminished the once magnificent heritage of the House of Errol.

This Earl died, January 26, 1819. His eldest son, James, Lord Hay, having fallen at Quartre Bras, June 17, 1815, his second son, 1819.

William George, succeeded as 17th Earl of Errol. He was created a Peer of the United Kingdom, June 17, 1831, as Baron, Lord Kilmarnock, and sworn a Privy Councillor. In 1835, he was made a Knight of the Thistle, and held, along with the hereditary office of the Constable, that of High Marischal of Scotland. In the same year, he was appointed Master of the Buck Hounds; he afterwards held the office of High Steward of the Household to William IV. In 1836, he was appointed Lord-Lieutenant of Aberdeenshire, which he held till the time of his death.

In his time, Slains Castle was rebuilt in its present magnificent dimensions. He married the Lady Elizabeth Fitzclarence, daughter of William IV., by whom he had one son, the present Earl, and three daughters—Lady Adelaide Harriet Augusta, married to the Earl of Gainsborough; Lady Agnes Georgiana Elizabeth, married to the Earl of Fife; and Lady Alice Mary Emily.

Earl William George will long live in the memory of those who had the privilege of knowing him, as one of the kindest, handsomest, and most gentlemanly of men. He died April 19 in 1846, in the prime of life, and was succeeded by his son,

William Harry, the present and 18th Earl, was captain in the Rifle Brigade, and served in the Crimean war, where he was wounded at the battle of Alma, Sept. 20, 1854. He married Eliza Amelia, daughter of Major-General Sir Charles Gore, by whom he has three sons, Charles Gore, Lord Kilmarnock, Arthur, and Francis; and one daughter, the Lady Cecilia Leila.

We give the following extract from a document in the Charter Room at Slains Castle, illustrative of the care with which the elder earls disdained not to look after their proper estates, and at the same time indicative of the summary measures customarily taken in cases of undue encroachment on their territories. The document is entitled, "The soume and effect of that whilk Walter Leisk of that ilk declarit in his lifetime, sae far as he knew and hard, concerning the merchis of the lands of the barony of Slainis, pertaining to my lord Erle of Errol on the ane pairt, and the lands of the barony of Inuernytie, pertaining to the Erle Merschall on the other part, the fourteenth and sixteenth dayis *respective* of Januari, the year of God 1596 yeiris, in presence of," &c.

"First, he sayis, that befor Flowdon his umquhill father mareit — Hay, daughter to the laird of Mouquhallis, wha then was gudemane of Inuernytie, and had the toun thereof, mainis and labouring, amangis quhome he hard reportit that the said gudemane of Inuernytie's sheipbird had biggit ane sheip cott upon the south

syde of the burn of Inuernytie, and umquhill William Erle of Erroll, herand of the bigging thereof, cam to the ground wher the same wes biggit, and demandit of the sheiphird wha dwalt therin, whom of he held the said house, or wha aught that land. The sheiphird ansuerit, that land was the Erle of Errollis, and his maister the laird of Mouquhallis in hamelenes¹ had causit put up the cott for saftie of his sheip in evil wedder upon his lordschippis ground. It was ansuerit be the said Erle, Gif he had said otherways, he suld causit hang him upon the bauk of the said hous." This took place in the time of Earl Francis.

Another curious document, in the same charter-room, is valuable as enabling us to form some idea of the furniture of a Scottish nobleman's house three hundred years ago.

It evidently refers to some domestic feud between one of the Earls of Erroll and his Countess.

"My Ladies Petition anent the Plenissing within Logy and Slanis.

"The geir within Slanis, as following, quhilk my Ladie desyris.— Item of fedder bedis, xxx: Item of bowsteris, xxix: Item of pewter pleittis, viij dossane: Item of trunscheouris, xxviiij: Item of spittis, iiij: Item of raxis, ij: Item of pottis of brass and yring, xv: Item of panis, viij: Item of barrelis within the Place, xxxviiij, heirof xxxiiij barrelis for aill: Item of tyne quart stoppis, iiij; with ane choppin stope: Item of chandellaris, xj; heirof twa of trine: Item, two morteris with their pestollis.

"The plenissing of Logy, quhilk my Ladie desyris as eftir followis, quhilk extendis skantlie to the half.

"In Logie, according to the invitour, xxj pair courtingis, heirof my Ladie desiris ten pair, to wit, ane of the purper veluot beddis and haill furnessing thairof curtingis, coddis, matt knappis, scheittis of Holland cleith, to wit, ane pair of beddeschettis, and twa pair of heidscheittis, sax coddis, sax codvaris of Holland cleith, ane pair of courtingis of blew and quhyit droggitt, twa pair of grein-plaiding courtingis. Item, ane pair of courtingis of grein sarge, containing foir curting, fitt curting, and back curting, with the boutgane. Item, ane pair of courtingis of red murtkey. Ane pair of courtingis of bew sey. Item, ane pair of drogatt courtingis, grein and reid. Item, ane pair of courting, reid and quhyit. Item, ane foir courting, and ane boutgane of blak growgrame. Item, sevin aress warkis, with ane schowit covering eriss stik. Item of fedder beddis, xij; of bowsteris, xij. Item, thre quhyit stickit mattis. Item of Scottis coveringis, xvj, thairof fyiff red and yellow lynnit. Item of fillit coddis, and onfillit, xxxvj. Item of lynning codvaris, xxvij. Item of bed plaidis, sevin. Item of blankattis, xxxij. Item, fyiff pair of lynning cleith heid scheittis. Item of lynning scheittis, xxv pair. Item of rind scheittis, sax pair. Item, ane lang grein cleith for ane hie burde. Item, thre lytill grein burde cleithis for

¹ Friendship.

chalmeris. Item of lynning serviettis, four scoir ten. Item, twa lynning copburd cleithis. Item of lynning hand towellis, x. Item of lynning burdecleith, viij.

The indorsement on this document is not over-complimentary to the Countess.

[*In dorso*]

“To my Ladyes gredie and vnresssonable desyris it is answerit, That seing the haill plenissing found in the House of Logie, and the outvyle of the plenissing left be hir in Slanis, is al owir litill to plenneiss ane of the Places, My Lord can spair na pairt thair-
of.”

The Erroll family, from the remotest date, have been great benefactors to the Church. In the *Account of the Religious Houses that were in Scotland at the Time of the Reformation*, by Spottiswood, we find the following statement in connection with “Coupar in Angus, an Abbey founded by King Malcolm IV.” “The *Hays of Erroll*, next to our kings, were the principal benefactors to this monastery. For William de Haya grants thereto the lands of Lidderpole, or Edderpole. His gift is confirmed by King William the Lion, ‘apud Strevelin.’ David de Haya, his son, grants also, ‘pro anima Wilhelmi patris sui, et Elenæ sponsæ suæ cum consensu Guilberti heredis sui, unum rete super aquam de Thei,’ with three acres of arable ground. ‘Guilbert de Haya, miles, Dominus de Errol,’ grants to the monks of this place, ‘liberum transitum, sine impedimento, cum bobus suis, super terras suas, per omnes vias et semitas.’ Nicolaus de Haya confirms to them ‘illam bovatom terræ in Carso, quam habent ex dono Rogeri filii Baudrici, una cum illo annuo redditu quem dicti Monachi sibi reddere solebant.’ And Gilbertus de Haya, Dominus de Errol, Constable of Scotland, grants to this Monastery, ‘in quo progenitores sui sepulti erant, et ipse etiam elegeret sepeliri. jus patronatus Ecclesiæ de Errol, et Capellæ de Inchmartin, cum earum juribus et pertinentiis.’” “After the Reformation, King James VI. created a second son of Secretary Elphinstone, *Lord Coupar*, the 20th December 1607; but he dying *without issue* in the year 1669, the honour devolved to my Lord Balmerino.” This family also has perished, thus supplying another instance of the peculiar punishment which Spelman attempts to prove as having generally overtaken those who meddled with property dedicated, by the piety and liberality of our old and noble families, to the honour of God and the purposes of religion.

Without entering into any lengthened account of what the Hays of Erroll did in former days for the support of the worship of God, and the good of men’s souls, in the several localities with which they were connected, suffice it to say, that, within the memory of man, they have continued to evince the same spirit. The Countess *Mary* was a zealous and liberal supporter of the religion of her family in times when the laws of the country not

only drove the inhabitants from their parish churches, but made it even dangerous to acknowledge that they adhered to the faith of their fathers; and her successor, *James*, contributed largely to the support of the Episcopal religion.

Earl James was mainly instrumental in the settlement of *S. James's Church*, as we learn from the following excerpt from the Service Books: "*S. James's Chapel; Built and Endowed by James Earl of Erroll and his Tenants in the Parishes of Slains and Cruden, in the Year of our Lord 1765.*"

The *Endowment*, on his Lordship's part consisted of an acre of land, on which the Church was built; Ten Pounds a year in the name of Seat Rent; a glebe of twenty acres, at a small fixed annual rent; and a Beadle's Croft, at a low rent. On the part of the Tenants, who along with his Lordship, built a Parsonage, the annual sum of forty pounds sterling, in the name of Seat Rent.

In 1836, Earl William made a gift to the Church of a set of Service Books, together with a Communion Service, consisting of a Chalice, a Plate, two Patens, and two Cups, all of Silver.

In 1843, when the Church was rebuilt, he renewed the grant of the endowment made by his grandfather for ninety-nine years, which was confirmed, in perpetuity, by the present noble Earl, in 1860, who, by this munificent act, and other benefactions, has proved himself no less a friend to the church, than were his ancestors.¹

N.—(Page 67.)

"At the subversion of Episcopacy as the ecclesiastical establishment of Scotland, in 1688, some of the incumbents, in consequence of taking the oaths to Government, and praying for the king and queen by name, were suffered to retain their livings, but to have no share in the government of the church; but the great majority, in-

¹ From the foregoing account, it will have been observed that the present family of the Earls of Erroll are, in the male line, Boyds, Earls of Kilmarnock; and as such, they carry their pedigree up to Simon, the brother of Walter, first High Steward of Scotland, and youngest son of Alan, son of Hathald. This Simon is a witness to the foundation-deed of the Abbey of Paisley, in 1160. Robert, his son, was, from the yellow complexion of his hair, called *Boidh*, and from him descended Sir Robert Boyd, who had a grant of the lands of Kilmarnock from Robert Bruce in 1306. His descendant, Robert Boyd of Kilmarnock, was created Lord Boyd, in 1459, by James III. William, ninth Lord Boyd, was created Earl of Kilmarnock in 1661. His grandson, the third Earl, was a Presbyterian, and distinguished himself by his adherence to the Hanoverian family. There exists a banner which belonged to him, with the inscription, "*The Covenant and King.*" His son, William, the fourth Earl of Kilmarnock, having been educated in his father's principles, and continuing faithful to the reigning family till the beginning of the year 1746, when suddenly, as we have seen, he espoused the cause of the Prince, and was executed in consequence. The estates and honours of the family were forfeited to the crown. The title might justly have been claimed by the Earls of Erroll; that of Baron Kilmarnock, county of Ayr, in the Peerage of the United Kingdom, was conferred on the late Lord Erroll, by creation, 17th June, 1831, and is now borne by the present Earl.

cluding the whole of the Bishops, rejecting these conditions, were immediately expelled from their cures, and became obnoxious to the vengeance of the Government as *nonjurors*. A few, however, even of these, through the influence of powerful patrons, continued to maintain a precarious footing in their respective benefices for a good many years, and some of them even till the unfortunate attempt to restore the son of the exiled monarch, in 1715. In this number were the ministers of Peterhead, S. Fergus, and Cruden.

“The incumbent of Peterhead, at that period was Mr. Alexander Barclay, who, after his ejection from the Parish Church, continued to perform divine service to such of his flock as adhered to his ministry, in a house on the west side of the south end of the Lang-gate.

“Mr. Barclay was succeeded by Mr. Hepburn, formerly parish minister of S. Fergus, who officiated in the same house till 1732.

“Mr. Hepburn died in 1737, and was succeeded by Mr. Robert Kilgour, afterwards Bishop of Aberdeen, and Primus. During the ministry of Mr. Hepburn and part of that of Mr. Kilgour, Dr. William Dunbar, formerly minister of Cruden parish, and at that time Bishop of Moray, resided in Peterhead, and appears to have taken part of the duty of the chapel.

“About the year 1731, the execution of the penal laws against the nonjuring Episcopalians having become much relaxed, the Peterhead congregation were enabled to erect a suitable place of worship for their accommodation; and, from all accounts, it must have been a very handsome church-like building. Amongst other items in the treasurer’s book, we find a charge of no less than £19 2s. 9d. sterling, for ‘lead and a gilded ball and cross for the cupola,’ and another of ‘£24 sterling, for boxing and painting the chapel.’

“In 1746, after the defeat of Prince Charles at Culloden, the Peterhead congregation shared the sufferings of their church. Not only were all the former penal statutes rigidly enforced, but others of additional severity were newly enacted. The registration of baptisms and marriages performed by the clergy was prohibited, and their celebration punished by imprisonment; aye and until the clergyman should find caution to go out of the kingdom, and never to return thereto.”

“The chapels throughout the whole country were, by orders of Government, destroyed; being burned where that could be done without injury to neighbouring property, and in other cases, pulled down, and their furnishings burried. This was the fate of the Peterhead chapel, and we cannot read without a feeling of melancholy interest, the entry in which this event is recorded in the minute book: ‘1746, May 16.—To cash paid tradesmen, &c., for pulling down our chapel (the managers being forced thereto by Lord Ancrum), in order to save its being set on fire, which would endangered the town being burned;’ to which the following note is appended:—‘The chappell of Peterhead was destroyed the

seventh, eighth, and ninth days of May, 1746 ; and the managers were obliged to employ workmen and pay them, in order to prevent its being set on fire, which would endangered burning the town. It was done by Lord Ancrum (Lieut.-colonel of Lord Mark Kerr's dragoons), who was at the entering of the people to the work.'"—*Sketch of the Origin, &c., of S. Peter's Chapel, Peterhead.*

Many stories are extant of collisions—serious and otherwise—between the contending parties. One or two of these we may venture to give as specimens of the then existing feelings and manners. The commanding officer of the party of soldiers stationed at Peterhead, the son of a dignitary of the Church of England, occasionally invited the Rev. Mr. Kilgour to dine at the mess, at which times, he, with the good breeding of a gentleman, took no notice of the way in which his Jacobite guest drank to the health of the king. A subaltern of Scottish birth was not disposed to let the matter pass so quietly. On the removal of the cloth, on one of these occasions, the commanding officer as usual gave, as the first toast, "King George"—Mr. Kilgour's version of which was, "our lawful king." On this, the subaltern, taking him up sharply, remarked, "that is not King George, sir." "I take you all to witness, gentlemen," quietly rejoined Mr. Kilgour, "that this young officer declares that King George is not our lawful king." The commanding officer, it is said, greatly enjoyed this bit of pleasantry, and laughingly added, "Ensign, I would counsel you to be more guarded in your observations, or I may have to report you among those suspected of disaffection to the Government."¹

Religious animosities, originating in the frequent changes of creed, and embittered by political differences, had, from an early period, prevailed in this part of the country. This led to many unseemly exhibitions carried even into their places of religious assembly. On the first establishment of Presbyterianism, after the Reformation, the great importance given to preaching, which led to long and stated sermons instead of the customary forms of prayer, greatly increased the general disgust. During these long exhortations, there seems to have been no reserve on the part of the congregation to put themselves comfortably to sleep, which, on

¹ The following is attributed to the Rev. Robert Lyon, the Jacobite clergyman who suffered at Carlisle.—

"God bless the King, I mean the Faith's Defender;
God bless—there is no harm in blessing the Pretender;
But who Pretender is, and who is King,—
God bless us all! that's quite another thing!"

The Jacobites had a vocabulary of their own, which, to the uninitiated, was simply unintelligible. For example, one of their favourite toasts was, "Hooie a' uncocs;" another, "May honest men turn out knaves;" and another, less equivocal, "The land o' cakes, and good stewards to deal them." These, translated into common English, severally meant, "Away with all strangers;" "May the rightful family turn out the usurpers;" "Scotland, and the Stuarts to govern it."

one occasion, led to a disastrous result. It is said that there was in Peterhead one Sandy Hay, a blacksmith—a fellow of some humour—who belonged to the recusant party, and that, one Sunday when the minister was fulfilling his hour—measured by a sand-glass—and a great part of the congregation were apparently fast asleep, Hay burst forth into a loud and unbecoming fit of laughter. Being cited before the session to account for his misconduct, he was interrogated as to the reason of such indecent behaviour. On this Hay assumed a grave and sanctimonious demeanour, and proceeded to relate how he saw Satan make his appearance in the congregation, and take up his place in the highest *loft*, when he proceeded to note down on a small roll of parchment the names of those who were going to sleep during the sermon; the number, however, increased so fast, that the enemy found his parchment too small to contain the whole; whereupon, in his strait, placing one end of the parchment between his teeth, and holding the other with his claws, he endeavoured to stretch it so as to make it sufficient for his purpose; but “loosing his hold,” quoth Hay, “the foul thief knocked his head with such a cursed thump against the wall, that faith, I could not help myself.”¹

This foolish joke cost the poor fellow his life. The belief in witchcraft was then strong in Scotland; and Hay’s judges putting this and some other things together, not specified in the record, condemned him to be burned as a warlock. The sentence was carried into execution at a place called the *Stony Hillock*, about a bow-shot west of the gaol.

O.—(Page 71.)

The late Dr. Laing made an analysis of the water of this spring, and found that in 12 lb. avoird. there were

3 $\frac{1}{2}$	grains of aerated iron,
30 $\frac{3}{4}$	” muriated iron,
7	” muriated lime,
2	” silicious earth,
2	” gypsum,
13 $\frac{1}{4}$	” glauber salts,
7 $\frac{1}{2}$	” common salt,
83 $\frac{1}{3}$	cubic inches of fixed air.

The well is supposed to have derived its name from its situation, being at the end of a narrow lane or wynd: the designation is now reversed, the name of the lane being taken from that of the well, “Wine-Well Street.”

P.—(Page 73.)

From the MS. ascribed to the Countess of Erroll, we gather that: “Next is the harbour, one most commodious, which imbosomes

¹ See BUCHAN’S *Annals of Peterhead*.

itself in the said Keyth Inch, and makes a defence from the east by the Inch and numerous rocks round about. The Inch is thinly built, but of good buildings these that are, the Earles Marischall not being willing to feu it to any. Yea, the foresaid George Earle Marischall was offered for this Inch several tuns of gold by the Dutch, it being advantageous for their summer fishing in the northern seas, and because of its excellent situation. The harbour in it, called Port Henry, hath its name from one Henry Middleton in Clerkhill, who, in the said Earle George his time, was instrumental under the said Earl to have this erected from an open shore to a secure harbour; and it hath been, by the care and pains of the late Earle William, and this present Earl George, brought to what it is now, to receive all from north, east, and south, to their very great advantage and security both in storm and calm. On the east side is a great tract of rocks or great stones scattered, and are of great bigness, and firm, and not condensed but separate whinwayes which doth beat back the violent surges of the sea. Along this track of rocks runs a violent tide, very impetuous, called *Trot Valley*, that several mariners, who have been great travellers, have admired its impetuosity in most fair weather. In this town is one of the best fishings that is on the north-east coast for all white fish except herrings; and they have a singular skill in fishing, so that their fishes are a proverb in the nation. This town after its first erection, did number twenty-seven sail of good ships belonging to itself altogether, and were employed by the merchants of Edinburgh for conveying the granaries of Caithness, Sutherland, and Ross to the south land, but by the ruine of the bulwarke their number decayed, though now again they are repairing their losses. It is to be observed, that the English (when they had founded their cittadells of Inverness, Air, Leith, &c), coming to see the stance and site of this place, were much grieved for not seeing it sooner; it being most commodious for a cittadell or garrison, and to have been improved to an excellent port to the eastern seas. It is remarkable that two ships, one coming from Fife's Ness, and another from Cromarty, may come with one and the same wind—viz., westerly, and arrive here at one and the same instant, and can go no further, either southward or northward; which ariseth from the situation of this town, which draws into the form or fashion of a tongue or wedge from Taymouth and Murray Firth, and casts the countrey or mainland into the form of a triangle in all well-drawn mapps. These things, with many others, are noticeable, which the magistrates should be required to give account of. I have set this down, and appeal to all the skippers of the south Firth for the verity of the premisses."—"The tide off Peterhead flows from Rattrayhead south and south-east, and ebbs north and north-west. During spring tides, it runs three and a half miles an hour."

Buchan, we may be sure, had its superstitions, varying but little from the general belief. It had its fairies, good and bad; its

water-kelpies and water-wraiths; its ouicus, prodigies, and its witches. These last, as we may suppose, were the only ones accessible to the law of the land; and hence the many pitiful stories of their punishment. Among these we may mention the—

Assise and Dittay of Ellen Grey.—"The court of Justiciare, be wertew of our soueran lordis commissioun, haldin at the stabillis of Slanis, the xxix day of Januar, in the yeir of God J^m. V^c. four-scoir sewentene, be ane nobil and potent lord, Frances Erll of Eroll, Lord Hay, and grit constabill of Scotland, justice haldar; and in name and behalff of Alexander Hay, in Ardmakorne, and Harie Drummond, justice deputis coniunctlie and severalie constitut, the suittis callit, and the court lauchtfullie fencit and affirmit; the memberis of court, Mr. John Robertstone, notarie clerk of courtt, David Sym, officer, and Johne Hay, dempster, &c.

" Assys admittit and sworne in the action and caus followinge.	
WILLIAM LESK of that ilk.	WILLIAM WAES in Brogan.
WILLIAM BARCLAY of Petdoulseye.	THOMAS GIBSONE in Brogane.
ROBERT HAY in Ardmakorne.	JOHN BISSAT thair.
GILBERT SYME in Slains.	JOHN SYM at Myln of Furvy.
JAMES WILGUS in Furwy.	JOHNE SMYTH in the Smyddihill.
ANDROW WILGUS in Furwy	ALEXANDER HAY at the Myln of
GILBERT STEWIN thair.	Lesk.
THOMAS WILGUS in Slanis.	JOHNE CRAIL in Furwe.
JOHN STEWIN thair.	THOMAS KEMP in Brumhill.

"Ellen Grayis Dittay giffin to the assis above wretin.

"Ellen Gray, thou art delatit and indytit for ane commound weiche, vsing of sorcerie, charmes, and wechecraft, quhilk thou can nocht deny; and in takin thairof, thou, be thy sorcerie, dewilrie, and wechecraft, tuik the haill substance of the milk of my lordis ky and youis, that when the same was milkit, it wrocht oure the lumes lyk new aill. The quhilk milk being cassin furtht, Sir Alexander Traillis dogis wad nocht preive the same: quhilk thou can nocht deny.

"Item, thou, Ellen Gray, is indytit and delatit for ane commound weiche, vsing of sorcerie, charmes and wechecraft, and sua haldin and reput: and in takin thairof, the deywyff, efter hir mylk was tane away in maner forsaid, yeid and sperit at wtheris wys wemen, thair opinioun and consell, be quhat remedie or way she mycht hawe hir mylk agane, wha commandit hir to gang the tyme of the mylkings of her guids in presens of thame that was thair, and reprove the said Ellen Gray oppinlie, for the away-takin of hir mylk, and thaireafter ask hir mylk agane fra hir, thre tymes on hir kneis, for God's saik; swa by that way the mylk was restorit again: quhilk thow can nocht deny.

"Item, mair, Ellen Gray, thow art delatit for an commound weiche, quhilk thou can nocht deny; in takin thairof ane Johne Hay, wobster, slew to the ane sou, and thou said to him, that thou

suld gar him repent that ewir he kendit the, and fra thynfurtht, he culd newir red himself on (without) doing sum ewill or wickit turn, quhill he spendit his hail geir, and was banessit the Barony of Slanis; quhilk thow can nocht deny.

“Item, mair, Sene thow was convictit now laitlie the last year thow com to William Chalmeris hous in Clochtow, on the nicht, the durris being clos, and yeid up and doun the fluir, and thair- efter past out at the window in the lyknes of ane dog, quhilk the sayd William ratefies, and apprewis on his consciens, that he saw the same.

“Item, mair, Thow art indyttit as a vitche and sorcerar, in that thow confessis thyself, quhen thow was in prisone in Slanis, the Deevill thy maister apperit to the in the scheap of ane agit man, beirdit, with a quhyt gown and a thrummit hatt, and sayd to the, thow art ane ewill trublit woman, forgif all creature, and tak the to God and a gude assise.

“Item, Thou art indyttit as a notorious vitche and sorcerar, quhilk thow can not deny in sa far, that all this yeir bypast thow wes sene ganging with ane Mergie, thy consort, quha is fugitiv for vitchcraft, the ane of you in the liknes of a dog, and the vther in the likeness of a catt, about the locht betwix thy hous and the hous of the said Mergie.

“Item, Quhen thow was laitlie apprehendit and brocht into this town, when thow com ouer the watter of Ithen, thow luikit ouer thy schulder, and said, Is thair na mair follawand me; quhairbe it is maist evident that thow art a manifest witche, and hed sum consortis with the in thy deulische practizes, quhom thow wald haue had brocht in with the.

“The hail Assise, in ane voce, convictis and fyllis Helene Gray in sex poyntis of witchcraft contetit in hir dittay, and as ane commoun viche, be oppin voce and commoun fame.

ALEXANDER LESK, Chancellor.”

Dittay against Christian Reid.—Anno 1597.

“The dittay and accusatioun, gevin in aganis Christen Reid, vagabund, apprehendit as ane notorious witche and sorcerar, and using the airt theirof, thir many yeiris bygane, be the inspiratioun of Sawthan, as eftir folowis.

“In the first, thow the said Christen Reid, ar indyttit as a manifest and notorious witche and sorcerar, in that thow com to Walter Innes, myller, att the Mylne of Fedderett, he being stand- and at the said mylne, an said to him, Ye ar bevitchit and your mylne also, and gif ye will gif me any geir, I sall get you remeid baith for the and for the vther; and as to your mylne, gif ye satisfie me, I sall get hir remedit presentlie at bame; but as to your self, ye man gang fourtie myllis or ye gett yowr awin helth. And the said Walter Innes answyrit the, I cair nocht samekil for

my awin diseas as I cair for my mylne; and gif thow presentlie will remeid my mylne, I will recompence the therfor. And this thow can nocht deny, for thow hes confessit this poynt alreddie in the kirk of this burght befor the prouest, ministrie, and dyvers vtheris.

“Item, Thou art indytted as a manifest witche and sorcerar, in sa far that in the moneth of Merche last bypast, fourtene dayes or theirby afor Pasche last, efter thow had spokin in this forme with the said Walter Innes, thow past to ane Katherine Gerard, spous to Craufurd in Irnesyd, and dochter to ane Nellie Pennie, that was brint for vitchcraft obefore in Slanis, quha, as thow alledgit, desyrit the to speik the afoirmentionat wordis to the said Walter, and said to the said Katherine, I have spoken with Wat Innes, wha sayes he will gif sum of his geir to remeid his mylne; and the said Katherine answyrit the, Weill than, gif sua be, ye man do a litill thing for me att this tyme, and I sall do as mekill for yow agane, quhilk is this: ye sall gang to the Mylne of Federet, and tak up a litill sand at the wast cheik of the north dur of the said mylne, and cast the same vpon the stanes and quhellis in the name of God and Chrystisonday, and than the mylne salbe in the auld maner. And upon this, thow immediatlie thairefter, at the directioun of the said Katherine, past to the said mylne, quhilk obefore, be thy witecraft, and by the witecraft and devlirie of the said Katherine, was unhabill to gang, and the quhellis quhairof culd nocht be put about be aucht men, grund eftir hir auld forme and made gude meill and scheilling. And this thow can nocht deny, for thow confessit the same befor the prouest of this burght, and the ministrie, being posit ther- vpon.”

Five-and-twenty men, whose names are recorded, sat on this assize, at which other two poor wretches were tried, and through their Chancellor, Hew Crawford of Quigthill, the sentenee was in these terms:—

“The justices, in respect of the convictioun of Katherine Gerard, Christen Reid, and Marion Grant, in the poynts of witchcraft and sorcerie contenit in thair dittay, orders tham to be hed out betwixt the hillis, bund to a staik, and wirreit thairat quhill they be deid, and than to be brint in assis.” We find the name of Helen Gray among a list of fifteen who were “brint to the deid,” as “commoun witches and soscirars,” in the years 1596 and 1597. The account of their trial and of their being “wirreit quhill they be deid,” or “brint to the deid,” are preserved among the records of the Town-Council of Aberdeen.

Of its omens, the following are perhaps the most remarkable.

Two centuries ago, the Covenant, and the wars to which it gave rise, seem to have been preceded by signal omens, warning the people of the approaching calamity. Patrick Gordon, in his *Britane's Distemper*, informs us that—

“His (God's) wraith, being kendled lyke a consumeing fyre,

was fortold by diuers prodigies; there was strange motiones seene in the aer, as of armed men in battell rainged to fecht. Upon the hill of Manderby, foure mylles from Banfe, tuo armies were seene to approach the one against the other, then to join and fecht; the thundering of the shott and claisheing of armes made such a feareful noyse as the people round about hard; and this vission made such a reall show, as those that duelt in the tounes neirest about the hill caryed away there stufte and ther best thinges to marishes and boges, and there buried thaim vnder bankes of earth.

“The sunne in diuerse partes was seene to shine with a faint beame, yeelding a dime and shaddow light ewen in a cleare heaven, and sometyme did show lyke a deipe and lairge pound or leacke of blood. The beating of drumes and sounding of trumpetes, with saluies of canones and muskeate, was ordinarily hard in many places, as semeing to fortell the lairge lose of blood that was sheed soone after. There followed soone this some signes, which the most curious heades ascriued to the chainge of gouernement aither in *church* or state.

“Att Ellen, in the countrie of Buchan, the preacher of that toune, called Mr. Dauid Leich (as I am informed), being forced to arise betuixt tuelue and one at night, did see the sune as if it had been at midday, and, therfor, much astonished at so fearefulle a prodigie, called vp his bedell to sie it also; and least the treuth heirof sould not wine beleiff, he caused the same bedell to raise a number of the neighbours from there bedes, all which did testifie the same when the preacher was questioned about it by the committee sitting at Aberdene. Heir I cannot forgette on preacher who presumed to diuine of this prodigious omen in this sort. As the sune, said he, was seine when the night was at his deipest and greatest hight of darknesse, so when the obscurest and darkest plottes of the Covenant shall reach ther zenith or greatest hight, God, piteing our extreame afflictiones, sall raise to ws the trewe sune or light of trewe religion.

At Rethine, in Buchan, there was about the tyme of morneing prayer, for diuerse dayes together, hard in the church a queire of musicke, both of woces, organes, and other instrumentes, and with such a rauishing sweetness, that they ware transported which, in numbers, resorted to heire it with vnspeakable pleasure and neuar wiried delight. The preacher, on day being much takin with the harmonie, went, with diuerse of his parisheners into the church, to try if their eyes could beare witnes to what there ears had hard; but they were no sooner entred when, lo, the musicke ceased with a long not, or stroke of a *wioll de gambo*; and the sounde came from ane vpper lofte where the people vsed to heare seruice, but they could sie nothing.

“And yet those, and many other misterious omens seene in other partes of the kingdome, seemes but ordinaire in comparisone of the warneing piece that was shot from heauin as the last and

latest signall that should be giwen ws of our neir approacheing punishment ; this I am sure the whole kingdome can testifie, since the report that heauen-mounted peece of ordinance did ring in the eares of euerie man, woman, and child throughout the whole kingdome, as if it had beene leuelled and shote at themselves, as well in the houses as in the fieldes, and in all the partes or corners of the kingdome, not onely in one day and one houre, but at one moment of tyme."—Pp. 62, 63.

R.—(Page 89.)

EIRDE HOUSES.

Sir Richard Colt Hoare remarks, in his *Ancient Wiltshire*, "We have undoubted proofs from history, and from existing remains, that the earlier habitations were pits or slight excavations in the ground, covered and protected from the inclemency of the weather by boughs of trees and sods of turf." Among the relics of primitive domestic architecture, brought to light in later times, no class is more remarkable than the *weems*, or subterranean dwellings which have been discovered in different parts of Scotland. . . . They are described by Martin¹ as 'little stone houses, built under ground, called *earth-houses*, which served to hide a few people and their goods in time of war.' The general name applied in Scotland to these subterranean habitations, is *Weems*, from the Gaelic word *uamha*, a cave, and as this name is in use in the low countries, where nearly all traces of the Celtic dialect have been lost as a living language probably since the era of the Saxon Conquest, it may be accepted as no insignificant evidence of their Celtic origin or use. In Aberdeenshire, where they have been found in greater numbers than in any other single district, they are more generally known, as in the Hebrides, by the name of *Eirde houses*. . . . In general, no external indication affords the slightest clue to their discovery. To the common observer, the dry level heath or moor under which they lie, presents no appearance of having ever been disturbed by the hand of man ; and he may traverse the waste until every natural feature has become familiar to his eye, without suspecting that underneath his very feet lie the dwellings and domestic utensils of remote antiquity. . . . They are almost invariably found in groups, affording evidence of the gregarious and social habits of man in the simplest state of society. The rudest of them consists simply of shallow excavations in the soil, of a circular or oblong form, and rarely exceeding seven or eight feet in diameter. . . . They are said to be invariably constructed on the south side of a hill, close to the margin of a brook, and with the door or narrow passage facing the stream. . . . Considerable numbers of these may be observed in several districts, both of Aberdeenshire and

¹ MARTIN'S *Western Isles*.

Inverness-shire, each surrounded with a raised rim of earth, in which a slight break generally indicates the door, and not improbably also the window and chimney of the aboriginal dwelling. . . . Though by no means uniform either in internal shape or dimensions, a general style of construction prevails throughout the whole." See Wilson's *Archæology of Scotland*. In *The Don-side Guide*, published by Lewis Smith, Aberdeen, will be found a brief but interesting account of the *Eirde houses* near Glenkindy.

S.—(Page 95.)

It has been thought that the Craig was built as early as the ninth century, and by one of the Keiths, but there is no foundation for this opinion. The Clan Catti had no legally settled possessions in Scotland until the time of Malcolm II., who did not ascend the throne till the year 1004. It was only about the middle of the fourteenth century that the name of Keith became known in Buchan; but from this time, down to the period of the Reformation, the family may be said to have enjoyed an uninterrupted course of prosperity. It was then among the most wealthy in the kingdom, as it had long been the most talented and distinguished. The cadets of the family were to be found in almost every corner of the lower districts; at Ludquharn, Bruxie, Glackriach, Northfield and other localities, they had manors and estates. Ludquharn was the seat of the Knight of that name, who had another castle at Boddam; and it was not till the fall of his chief, in the beginning of the last century, that his estates passed into the hands of Sir John Guthry, son of Guthry of King-Edward. "On the 4th of November 1490, in presens of the lordis of counsale, William Kethe of Hithe, Johne Kethe of Ludquharne, and Gilbert Kethe of Partyock, has drawin thaim self, thair landis and gudis lawborghie, to our Souerane Lord; that William Cumyn of Inuerallochquhy, salbe harmeless and scatheless of thaim, and all that thaim may let but¹ fraude or gile, bot as the course of commoun law will, vndir the pane of jm. merks ilke ane of them."—*Acta Dominorum Concilii*, p. 160.

T.—(Page 96.)

THE CHEYNES OF INVERUGIE.

"The Cheynes, who settled in Scotland soon after the thirteenth century began, were undoubtedly of Anglo-Norman lineage. Three descents had occurred in this race before the year 1260. They do not, however, appear in any of the public acts of Alexander the Second's reign; neither do they appear among the two parties who struggled for pre-eminence in 1255. But Reginald le Chene was

¹ Without.

one of the *Magnates Scotiæ* who entered into a treaty with the Welsh in 1258, and in 1267 became Chamberlain of Scotland. Reginald Chene the father, and Reginald Chene the son, were both present, in 1284, among the *Magnates Scotiæ* who engaged to accept the princess Margaret for their Queen. In 1290, they were present in Parliament at Brigham; and both father and son were appointed, in 1291, nominees of Baliol. But Sir Reginald the father died soon after, an aged man. Sir Reginald Chene, the son, was Sheriff of (Banff?) in 1292. With other persons of the same name and family, Sir Reginald swore fealty to Edward I., in 1296, when all men in Scotland submitted except Sir William Wallace. Henry Chene, the Bishop of Aberdeen, swore fealty to the English king at the same time. When Edward settled the government of Scotland in 1305, Sir Reginald Chene was appointed one of the Justiciaries in the northern parts beyond the mountains. He died before the 6th November 1313, when Robert I. confirmed a convention which was made with regard to the lands of Duffus, between Domina Maria, the spouse of the late Sir Reginald Chene, and Alexander Fraser of Philorth, who married Jane, the second daughter of William Earl of Ross. He left a son, Reginald, who inherited the extensive estates of his father. He was one of the Scottish Barons who wrote the spirited letter to the Pope in 1320; was taken prisoner at the battle of Halydonhill in 1333; and died about the year 1350, leaving by his wife, Mary, two daughters, who inherited his estates."—"In this manner ended the male line of the chief family of the Cheynes."¹ The daughters here mentioned were Mariot and Mary, of whom mention has been made in the text, the former as having married John de Keth, and the latter, Nicol Sutherland, who obtained along with her the barony of Duffus and other lands.

In *Gordon's History of Scots Affairs* (vol. i. p. 33, note), it is recorded that King James VI. "was at the Craig of Inverugie at the laird's daughter's marriage," in the summer of 1589.

The *Craig of Inverugie* seems to have been the original name; *Raven's Craig* probably grew out of the circumstance that, according to tradition, a pair of ravens, for centuries after the castle was uninhabited, regularly built their nests in one of the chimneys. It was only on the destruction of this part of the building, in the early part of the present century, that the ravens forsook the place.

Le Neym.—It is just possible that the Craig of Inverugie was built by Le Neym, before the time the Cheynes settled in Buchan. The Le Neyms were also of Norman origin. We find that "the Church of Inverugie, with the Chapel of Fetterangus, was given to the monks of St Thomas, at Arbroath, about the beginning of the thirteenth century, by Ralph le Neym (*ex donacione Radulphi Neymi*). The grant was confirmed by King William the Lion, between the years 1212 and 1214; by Adam Bishop of Aberdeen,

¹ CHALMERS'S *Caledonia*.

between the years 1207 and 1228; and by Pope Honorius III., on May 13, 1220.—(See MS. *Registrum Vetus Cenobii de Aberbrothic*, in the Advocates' Library.) “The family of Le Neym, Namus, Nainus, or Nanus, may be traced in the chartularies of the thirteenth century, when it seems to disappear from our records. It had possessions on the eastern marches between England and Scotland, as well as in Tweeddale, and on the shores of Buchan. How its domain of Inverugie became the inheritance of the knightly house of Le *Chen* does not appear.”¹

Le Chien.—The author of the *View of the Diocese* says he had heard that “the first charter of Inverugie, lately in the Marischal's hands, was granted by King William the Lion, *Bernardo Canifilio Gulielmi Canis* which shows that *Chien*, as it was written of old, is the true name.” He also gives the following excerpt from “a Manuscript Genealogy of the Cheynes,” in two quartos, in the hands of George Leslie of Eden, from the time of King Alexander III:—

“Francis, Lord Cheyne of Inverugy and Essilmont, had by his wife Isabel, daughter to John Cumming, Earl of Buchan—besides his heir, Francis—Sir Reynauld Cheyne of Straloch, and Henry, Bishop of Aberdeen.

“This Sir Reynauld had by his second wife, Janet Marshal, heiress of Essilmont, John Cheyne of Essilmont.”

The descent, in this branch of the family, is then traced through seven succeeding generations, the last of whom, John Cheyne, by Elizabeth, daughter to William Cruickshank of Tillimorgan, had six daughters, the eldest of whom, Isabel, married Sir Patrick Leslie of Eden, Provost of Aberdeen.

U.—(Page 105.)

“After the Reformation, one of the brethren of the abbey became a convert to the new order of things, and was subsequently appointed the first reformed minister of the parish. His name, unfortunately, has not been preserved, but a Gilbert Chisholm is mentioned as officiating in 1570 as minister of Old Deer, Foveran, Peterugie, and Langley,² for the yearly stipend of L.40 with “40 merkis mair sin November 1570.” This would go a good way to prove that the charge against the commendator, who retained possession of the revenues of the abbey after the monastery was closed, was tolerably well founded—viz., that he was remiss in providing for the ministers of the abbey churches, and was more inclined to throw obstacles in the way of the performance of their duty than to further the views of the Reformers.

“Old Deer seems to have enjoyed an immunity from the stirring events that occurred in the other parts of the country from this

¹ *Coll. for a History of the Shires of Aberdeen and Banff.*

² S. Fergus.

time down to the period of the Revolution in 1688. Even then, its quiet was undisturbed. The greater part of the inhabitants of the parish were strict Episcopalians and stanch Jacobites; and for many years after the establishment of Presbyterianism as the religion of the State, the parish minister of Old Deer continued in due subjection to the bishop of the diocese, and used in public the liturgy and offices of the Scottish Church. The whole of the landed proprietors, and all the influential men of the district, were in favour of the old order of things; and although the new doctrines, in the course of time, gained a few proselytes amongst the tradesmen and farmers of the parish, they had not the influence, even had they possessed the inclination, to disturb the Episcopalian minister in the discharge of his duties. The consequence was, that more than one Episcopalian minister held the church of Old Deer ¹ after the disestablishment of Episcopacy in Scotland; and Mr. Craigie, a recent minister in that church, is still spoken of by the old people who knew him as holding strong views in favour of prelacy, besides being otherwise very high church in his ideas. Be this as it may, Old Deer was amongst the last of the struggling Episcopalian churches in Scotland that was recognised by the State; and when at length a Presbyterian divine was put in possession of the kirk, it was not without the exertion of forcible measures on the part of the authorities, and sternuous opposition on the part of the people. It was in the beginning of 1711 that the Presbytery came to the conclusion that it was high time this state of affairs should cease to exist; and having nominated Mr. Gordon, a son of Provost Gordon of Aberdeen, to the spiritual charge of the parish, they appointed a day towards the end of March for his ordination. The news of this arrangement was not long in being published all over the district. It was generally known that Queen Anne's government were inclined to treat the Episcopalians with a considerable degree of indulgence, and to allow them to retain possession of their churches where a large majority of the population were in favour of that form of worship. The noblemen and all the people possessed of influence were Episcopalians; and at private meetings of the people, who viewed the change about to be forced on them with anything but feelings of satisfaction, these matters were dwelt on with a considerable amount of interest. Mr. Livingston, who was the minister of the parish, was applied to by deputation after deputation of his parishioners for advice regarding what was to be done under the approaching crisis. He gave the same answer to all—that he would neither forsake his church nor his people so long as he was able to retain either of them, and that nothing but physical force would cause him to relinquish the field to the ministers of the intruding

¹ That this is the case may be proved from the Poll-Book of Aberdeenshire for 1696, where a George Keith is mentioned as the minister of the parish, while it is certain that Mr. Livingston occupied the church for some years before he was ejected in 1711.

faction. The parish continued in a state of great excitement as the day of the ordination approached. The people had determined to oppose the intrusion of Mr. Gordon by force, in which they fancied they would be winked at by government, and would at the same time stand a chance of gaining their own point, besides pleasing the lairds and minister."

The Presbyterians, however, as we have seen, gained the ascend-
ant; but "the Episcopalians here were not to be put down quite so easily as the authorities imagined. They built a new church within the grounds of Aden, and the expelled minister, if not provided for by the State, found his flock still prepared to remain under his pastoral charge, and willing to contribute a considerable portion of their worldly substance towards his comfort and support. During the disordered state of the country, consequent upon the suppression of the rising of 1745, at a time when the penal laws against Episcopacy were in full force, and enacted with merciless rigour, the church at Aden was one night burned to the ground, at the instigation, it is said, of the lady of Kinmundy, who was, it seems, a staunch adherent of the Hanoverian interest. Another church was, however, soon after built, and a qualified clergyman, holding his orders from the English bishops, having been placed over it, it continued till near the close of the last century to be better attended, and was a formidable rival to the parish kirk, although, from internal dissensions and other causes, the members of the congregation have since that time materially decreased."—*Gossip about Old Deer.*

V.—(Page 110.)

ECCLESIASTICAL SYMBOLISM.

"It was in the East that the first efforts were made to give a purely ecclesiastical tone to Christian places of worship; but the Byzantine architecture struggled ineffectually against the many difficulties in its way. It rather grew out of established forms than originated a new style; and it still retained too much of the character of the orders devoted to heathen usages.

"But there arose in the West, in the middle ages, a style of architecture growing, in all its parts and characters, out of the wants of the Church, and adapting itself to the expression of the very things which the Church desires to express in all her methods of embodying herself to the eyes of the world and to the hearts of her sons. And so entirely did this style arise out of the strivings of the Church to give a bodily form to her teaching, that it seems to have clothed her spirit, almost as if the invisible things had put forth their energies unseen, but powerful and plastic, and gathered around them on all sides the very forms and figures which might best serve to embody them to the eye of sense."—*The Appropriate*

Character of Church Architecture, chap. iv. By the REV. GEORGE AYLIFFE POOLE, M.A.

W.—(Page 110.)

“To the north-east of the church, one mile and a half, stand the ruins of ane old chapell, called Fether-Angus, which was a free chappelrie, and independent on the church of Deer (though it seems it did on St. Fergus), but had a distinct parish of its own, which now is annexed to this parish, but to this day continues to be within the jurisdiction of the shire of Banff, though environed on all sides by the shire of Aberdeen. The chappell has its own place of burying adjacent to it; and it is very remarkable that, before the death of any old inhabitant within that parish, there is a bell heard ring in the churchyard, though no such thing is to be seen there. This I heard from ear-witnesses.”—*Description of the Parish of Old Deer*, M.DCC.XXIII. Willox.

“The parish of Fetter-Angus, which is a detached portion of the county of Banff, and lies along the north-east side of Deer, was annexed to this parish in the year 1618. Before that period, the cure of the former was served by the minister of S. Fergus”—*Stat. Acc. of Scot.*, vol. xvi. p. 469. Edin. 1795.

“The parish of Fetter-Angus is generally supposed to be a detached portion of a great barony, the body of which constitutes the parish of S. Fergus, that belonged to a family of the name of Cheyne, who had their castle or principle residence at Inverugie.”—*New Stat. Acc.*

X.—(Page 118).

“The charter of the foundation is not known to exist but it appears to have conveyed to the brethren of Deer the patronage of the churches of St Peter at Peterhead, and St Drostane or Dunstane of Deer, with all their lands belonging to them in both parishes; whilst subsequent charters from the founder and his immediate successors gave them grants of the lands of Fechil on the Ythan and Barre in Strathisla. The temporal well-being of the brethren of St Mary appears to have been provided for in a most liberal and generous manner by this illustrious family, for shortly after the foundation, we find them taking a part and possessing an influence in public affairs, besides having resources at their command which could scarcely have existed had this not been the case.

“For instance, we find one of the abbots, Walter, in 1226, mediating in a controversy between the Bishop of Moray and Thomas of Thirlstane regarding the church of Abertarf; and in the following year we find him one of the judges delegated by the Pope to determine the conflicting claims of the Bishops of

Murray and Ross to diocesan control over the churches of Ardrossan and Gylltalargyn.

“Saint Guinath, the confessor of King Alexander III., was superior of this monastery about the year 1280, and is said to have died while accompanying an embassy to the court of Holland in 1287.

“Among the first brethren who inhabited the abbey were three monks from Kynloss and Morayshire, Hugo, Arthur, and John, who, according to Ferrerius, succeeded each other to the Abbey. Ferrerius, however, is not considered a very trustworthy authority, and on this point there is a difference between him and the annals of Melrose, which are more to be relied on. They mention Hugo as being the first abbot, and Robert as being the second.

“When the magnates of the kingdom assembled at Brigham in 1280, to take into consideration the expediency of giving their consent to a marriage between Prince Edward of England and the young Queen of Scotland, we find the Abbot of Deer mentioned as being present among them. Seven years later we find him, as became a *portégé* of the Comyns, professing his allegiance to the King of England at Berwick-upon-Tweed.

“Their political creed and attachments must have hung as lightly on the monks of St Mary as they did on most of the leading men in Scotland in those days of revolutions and warfare, for, notwithstanding their obligations to the Comyns, we find them, after the destruction of that family by King Robert the Bruce, in the person of their abbot, professing their allegiance, and receiving from him a confirmation of all the lands and privileges granted to them by their illustrious founder, and his no less illustrious though ill-fated successors. The Superior of Deer was even present, and affixed his seal to the ordinance passed at the Parliament assembled at Cambuskenneth in 1314, aimed principally against the Comyns, which declared that all those that appeared in arms against King Robert should be declared rebels and enemies to the realm of Scotland.

“In the parliament which met at Edinburgh on the 6th March 1458, the Abbot of Deer was chosen one of the Lords of Session, and appointed one of the four Commissioners for the Reformation of Hospitals within the diocese of Aberdeen.

“About the middle of the fifteenth century, a monk of Kinloss, named Arthur, was chosen abbot, and, dying a few years after, left eleven hundred merks of Scottish money for benefit of the convent.

“With the exception of some misunderstanding between the abbey of Saint Mary and the Convent of Kinloss, regarding the tithes of the lands of Fechil, which were claimed as belonging to the church of Ellon, and which a provincial chapter of the order, held at Edinburgh, when all the Cistercian abbots of Scotland were present, was unable to settle—but which was afterwards arranged by a decision of the Bishop of Aberdeen in favour of the

latter community—nothing of consequence appears to have occurred until the year 1553, when Robert Keith, brother of the fourth Earl Marischal, was appointed to the abbacy by the Queen-dowager.

“In the records of the Parliament assembled at Edinburgh in 1560 to consider the state of the Kingdom, after the triumph of the Lords of the congregation and withdrawal of the French auxiliaries, the Abbot of Deer is mentioned as being present ‘by right of law or ancient custom,’ but his name unfortunately has not been preserved.”—*Gossip about Old Deer.*

Y. —(Page 121.)

ALTRIE.

The following interesting extract is from a letter written by John Allan, Esq., Elgin, to Mr Mundie, Farmer at Bruxie, dated “Elgin, 14th July 1855:”—

“With regard to your inquiry about Altrie, it appears to me clear that the lands about Bruxie were called ‘Altrie,’—although that the Mains or Manor Place went under that name is probably not so clearly evidenced. Still I think the presumption is, that *it* also was so called; or, at all events, that it did not go by the name of *Bruxie* till after 1696. In the Poll-book of Aberdeen of that year, no such place as ‘Bruxie’ is mentioned. There are ‘Milne Bruxie,’ and ‘New Milne of Bruxie,’ but these, I presume, can still be identified, and neither of them, I think, could have included the Mains.

“Then we have ‘Captain William Binning, *his lands of Altrie*, valued at £200, being part of the Earle Marischall’s valuations’ &c,” and the individual holdings are mentioned—‘Cairndell, ‘Middle Altrie,’ ‘Over Altrie,’ ‘Nether Altrie,’ &c. If therefore, we suppose that the Captain resided on the estate, we can scarcely avoid the conclusion that his residence was the *Mains*,¹ and that it went by the name of the Estate.

“I see that our great-grandfather, Thomas Mundie, died in 1745 or 1746. His son, Alexander Mundie (our grandfather) appears to have come to Cairndell in 1753. His first receipt for rent is dated ‘Bruxie, 23d January, 1754,’ and is signed Will: Keith.’ Whether this was the Bruxie where you now reside, I cannot pretend to say. Several receipts are signed sometimes as above, and occasionally by ‘Eliza Keith’ (the old gentlemen being evidently very shaky), down to 1759, when they are dated ‘Miln of Bruxie.’ and signed ‘John Keith.’ They continue thus dated and signed down to the 27th July, 1770, when they are dated from ‘Over

¹ That Captain Binning did reside on his estate is evidenced by the baptismal register of the Episcopal church of Deer, in which his name frequently occurs as *sponsor* or *witness*.

Altrie,' and signed 'James Keith.' On the 27th July, 1771, occurs a receipt by said James for rent of 'Cairndell and a part of Middle Altrie,' and these receipts are continued till July, 1773, when the rents of 'Middle Altrie' appear to have been collected by an 'Andrew Burnett,'¹ residing or dating from 'Bruxie.' 'James Keith,' however, still appears to have been landlord of *Cairndell*. His last receipt is dated 'Over Altrie, 22d Dec. 1785.' About 1776 or 1777, both *Cairndell* and Middle Altrie appear to have been acquired by a 'Mr Farquharson of Bruxie,' the rents being collected by a 'Will: Fraser.' Amongst the last receipts, is one signed and dated 'Bruxie, 27th Feb., 1784. Received from Alexander and John Mundie,' &c.

"I conclude that *Middle Altrie* must have lain contiguous to *Cairndell*. Where are we to place *Nether Altrie*? Would '*Newton of Bruxie*' do for it?

"The old receipt-book which, as you say, I prize so highly, quite tallies with the 'Poll-Book.' In fact, it is a hobby of mine, as you will readily judge from the long story I have inflicted upon you.

"I always am, &c.

(Signed) JOHN ALLAN.

"The following list of the lands and other property, resigned by Robert Keith into the hands of the king after the Reformation, may prove interesting to those who might feel curious about knowing the resources of the Abbey previous to its suppression:—

"That is to say, the Maner Place of Deir, of auld callit the Abbay of Deir, with all the houses, biggings, orchardis, yairdis, and vthyr pertinentis thair of, within the clausoure and precinct of the place; with the Mainis callit Cvthill. The landis of Clerkhill—The landis of Quartailhouse and waulkmylne thair of—The Mylne of Crichtie and multures of ye same, the landis of Dennis, the landis of Meikle Auchrydie—The landis of Auchmunziel—The landis of Carnebannoch, mylne thair of and multures of ye same—The landis of Lital Auchrydie—The landis of Litill Elrik—The landis of Aulmad—The landis of Badforsky—The landis of Auchleck—The landis of Acherb—The landis of Cryalie—The landis of Skillymarno—The landis of Auchmacher—The landis of Altrie—The landis of Biffieraw and Park House of Biffie—The landis of Brucehill—The mylne of Bruxie and multures of ye same—The landis of Scrogghill—The landis of Kerktown of Deir—The landis of Benvells—The landis of Meikle Elrick—The landis of Fechil—The landis of Monkishill—The landis of Grange and Raehill—The fischertown of Peterheid, with portis, ancorages,

¹ Andrew Burnett, was son of Andrew Burnett of Elrick. He married Elizabeth, daughter of George Keith of Bruxie, in Buchan. From an expression occurring in one of Mr. Burnett's extant letters, dated Dec., 1789, it would appear that Bruxie had been for sometime his home.—See *Memoir of James Young*, by Alexander Johnston, Esq., W.S. Printed for private circulation.

and fischeings yrof—The landis of Carkenche—The landis of Monkishholme—The landis of Overalter—The landis of Fouerne—Ane anuelrent of three pund vi. sh. viii. d. to be upliftit furth of Tillioch—Ane anuelrent of xxxiii. sh. iii. d. to be upliftit furth of Toukis—Ane anuelrent of xl. sh. to be upliftit furth of Sauchok of Kenmondie—The tenements of landis and housis vnderwritten, lyand witin the burht of Aberdene, they are to say—

“All and hail the salmond fischeingis of Innervgie, in salt and fresh watter—The Abbay mylne of Deir within the wallis of the sd. Abbay—The Kerktown of Deir, all lyand in the Scherifdome of Aberdene—The landis of Barre, lyand in the Scherifdome of Banff, with the tennentis, tenendries, fewes of frie fermes, seruice of frie tennentis, richtis and privilegis thairof quhatsumeuer, with hail tiend schaives, and vtheris tiendis, proffittis, and emolumentis off all and sundrie the Kirkis and parochinis of Deir, Petervgie, Fouerne, and Kenedward, and hail landis situate within the said parochinis all layand within the diocie of Aberdene, unit and annexit of auld to the said Abbay, and being ane pairt of the patri-monie thairof, with all richtis, and pertinentis quhatsumeuer perteining, or that richteouslie mycht haif perteinit thairto,

“Now, the whole of these lands, fishings, &c., belonged essentially to the *people*. They were put aside by pious and devout men of a past age, for the best, the purest, and most praiseworthy of purposes. Scotland owes the whole of her early learning, her early civilisation, and progress in the arts, to the religious houses scattered throughout the land. The monks were at once the priests, the poets, the historians, the surgeons, the teachers, the architects, the sculptors, and the painters of the country. They used every means in their power to improve the system of agriculture as practised by the people; and the perfection they attained in the science of horticulture is a subject for wonder even in our own age. It is to them we owe the stirring records of the daring deeds of our ancestors in their struggles for independence; and it is to them that we owe the exquisitely beautiful and tasteful specimens of architecture which, notwithstanding the insane rage for destruction that pervaded the period of the Reformation, still exist throughout the land. The monks were essentially the friends of the people. As landlords, they encouraged the deserving and well-doing; and they never extinguished the fire on a hearth round which the family circle had once gathered, to be cheered and warmed under its magic influence. The peasantry on the church-lands were always, with regard to comfort and the means of support, far in advance of those on the estates of the nobles and temporal lords; whilst they were better provided for and attended in times of famine and pestilence. The monks filled the breach between the nobles and the people, as the higher dignitaries of the church occupied that between the king and the nobles; and their influence was always exercised on behalf of the people and the good of their country. It was from their ranks that those sturdy

churchmen were taken who, when the rest of Christendom bowed beneath the frown of the Bishop of Rome, preserved the Scottish Church independent of foreign influence and foreign aggression. It was they who, when our country was crushed beneath the iron heel of English oppression—when her nobles turned traitors, and her people seemed helpless, preached a holy crusade against the invaders, and roused our patriotic peasantry to take up arms and fight by the side of Wallace and Bruce—often themselves showing the example—until the independence of Old Scotland was secured by the efforts of her own sons, and fully recognised by her Southern neighbour.

“Corruption, however, crept into the Church, so that the work of reformation did not come too soon. But had that holy work fallen into the hands of men possessed of more judgment and less selfishness, what a different state of things would have been the rule, in many of our country districts, at the present day, and this one amongst the rest. Speculation on what might have been is seldom of much service; yet one cannot help giving way to it occasionally in a case like the present. Suppose, for instance, these lands still belonged to the church in this district, and their revenues were still appropriated to the objects for which they were originally intended. How many churches and schools would they have built and endowed? How many libraries would they have established? How many hospitals and almshouses would they have supported? How many roads would they have made? How many bridges would they have built; and how many other objects of public utility would they have provided for the comfort and convenience of the community at large? And yet all this property that actually belonged to the public, went, without either right or title, to add to the wealth of *one* family, already far too wealthy. The Commendator, Robert Keith, resigned the property into the hands of the King, because he understood ‘that the monastical superstition, for ye quhylk the said Abbey of Deir was of auld erectit and foundit, is now, be the laws of this realme, alluterlie abolisheit, sua that nae memorie thair of sall be heirafter.’ But the property did not belong to Robert Keith, to resign in this manner; it belonged, as I said before, to the *people*, and was put aside as a provision for their instruction in religion, letters, the sciences, and arts; and the Governors of Gordon’s Hospital has just as much authority to dispose of the property belonging to that foundation, as the Commendator had to dispose of that belonging to the Abbey of Deer.”—*Gossip about Old Deer*: see also *Antiquities of Shires of Aberdeen and Banff*.

Z.—(Page 125.)

THE KEITHS.

Mr. Riddell, the well-known writer on *Scotch Peerage Law*, makes the following remark relative to the ancient and noble house of the

Marischal: "After existing for several centuries in the male line, not only talented and distinguished, but retaining, even latterly, a considerable portion of their once extensive estates—besides having the exclusive honour of founding a University—this powerful family fell at one blow under circumstances that did not call for so severe a retribution, and must ever awaken our sympathy and commiseration."

After shining brilliantly for seven centuries and a half, the star of the Keiths suddenly paled beneath the fiery vengeance of the dynasty erected upon the ruin of the Stuarts.

In 1005, Robert de Keth was chiefly instrumental in delivering Scotland from the ravages of the Danes, and, by his indomitable courage, brought himself and his clan into honourable distinction. This well-earned pre-eminence descended from sire to son as long as one of this noble race remained to sustain it. As if, like the last flash of a glowing meteor, this family was destined to leave an enduring impression behind it, *Field-Marshal James Keith*, who ended his brilliant career on the field of Hochkirchen, stands prominently forward among the most illustrious sons of Scotland, as a soldier, a diplomatist, a scholar, and a Christian gentleman.

As the family of the Keiths is so intimately connected with the district of Buchan, we may be excused for giving here some details of its history. For the authenticity of this account, we are not in a condition absolutely to vouch; but this much we may be permitted to state, that the facts have been gathered from sources, the credibility of which we have no reason to doubt. Among these we may mention a fragment of a *Memoir of Field-Marshal James Keith*, published by the Spalding Club; Abercromby's *Martial Achievements of Scotland*; and, for the earlier portion, a *Historical and Authentic Account of the Ancient and Noble Family of Keith, Earls Marischal of Scotland*, by Mr. Peter Buchan, copied "from an original MS. of great antiquity, preserved in the Marischal family for many hundred years, in which was written the account of the acts and deeds of each generation or chief, each, of course, by different hands, and in different coloured, or faded inks:" and "which," he supposes, "may have been written by the priests or chaplains attached to the family." After the rising in 1715, the MS. was confided to the care of the then Factor, along with other documents, and was for some time in the possession of Roderick Gray, Esq., Provost of Peterhead.

Mr Buchan derived his information "from other sources as well, including other MSS. furnished by the late Mr Ferguson of Pitfour, and Captain James Keith, R.N."

In giving the origin of the family, as recorded in the text, page 95, we are told that the Catti, having suffered a signal defeat by the Romans, were, in order to avoid a complete subjugation to the Roman power, obliged to evacuate their country; and after a temporary retreat in Holland, during which they had excited the jealousy of the people, they were eventually driven forth.

Being unable to return to their ancient quarters, and having been provided with ships by the Batavians, who were only too anxious to get rid of such dangerous allies, they set sail, with their wives and children, in search of a place of refuge. But, being overtaken by a storm, their little fleet was dispersed—the greater part being driven upon the northern shores of Scotland, where, after several fierce contests with the natives, they succeeded in effecting a settlement; hence the name of *Catti-ness* or *Kethness*.

The Catti soon increased, and spread themselves along the coast till their numbers and their power again excited the jealousy, and awakened the envy of the Scots, who, having raised a powerful force, unexpectedly assailed them, made great havoc among them, and drove the remnant into the mountainous parts of the kingdom, where they found shelter from the fury of their foes.

It was about this time that the chief of the Chatti, whose name was Gillie Chattan Mhor, had married the daughter of Brude, the King of the Picts.¹ This chief, being suspected of taking part with his father-in-law against Alpinus, King of the Scots, who, in an engagement near Dundee, had been defeated by Brude, made prisoner, and inhumanly put to death, was summoned by Kenneth II., who succeeded his father Alpinus on the throne, to repair to his standard on his renewed attempt against the Picts. Gillie Chattan, disliking to appear in arms against his father-in-law, and yet being unwilling to break off his allegiance to his own king, remained at home, but sent his eldest son, with the body of his clan, to join the forces of Kenneth.

This young prince was slain in the memorable battle that ensued, in which the Picts were all but extirpated, their dominion in Scotland annihilated, and their crown united to that of the Scots in the person of the victorious Kenneth M'Alpine. Gillie Chattan Mhor had another son, who succeeded his father as chief of the clan. He is mentioned in the heroic ballad of Hardy-knute,—

“ Syne he has gane far hynd, out ower
 Lord Chattan's lands sae wyde :
 That lord a worthy wycht was aye
 Whan faes his courage say'd :

Of Pictish race by mother's side,
 When Picts ruled Caledon ;
 Lord Chattan claimed the princely maid,
 When he saved Pictish crown.”

It is probable that this prince's relationship to the royal family of the Picts had something to do with the hostile feelings of the Scots towards him and his people, as it was in his time that they rose against the Catti, and drove them from their seaboard habita-

¹ About A. D. 830.

tions in Caithness into the neighbouring mountains, where they became the founders of the famous families of MacIntosh, MacPherson, Farquharson, and others—all of whom acknowledged as their chief the lineal descendant of that surviving son of the Great Gillie Chattan. The foreign appellation *Chattus* or *Cattus*, has long since passed into purely Scottish *Keth* or *Keith*.

The Catti, for many generations, continued a distinct people from the Scots, acknowledging the sovereignty of the king, but, at the same time, being in subjection to their own prince, and governed by their own laws. The Scots, observing them to be a just and industrious people, at length made a lasting league of friendship with them, although it was not till about the year 1005 that they were permitted to marry or form any alliance with the Scots.

About this period, Sueno, King of Denmark, after his successes in England—having driven Ethelred into exile, and assumed the royal authority—resolved to attempt the subjugation of Scotland also. “With this view,” says Dr. Abercromby, “he appointed a great fleet of Norwegians to sail for Scotland, where all but the seamen landed and stayed for a long time, ravaging and destroying all that coast. What coast it was, Fordun does not mention; but he tells us that the king fell upon these robbers unawares in the night, and cut them all off, with the loss of but about thirty of his own men.

“The next attempt of the Danes proved more successful, and indeed was the only successful one they ever made against King Malcolm. Olaus, a Norwegian, and Enetus, a Dane, each upon the head of numerous forces of both nations, landed without opposition in the mouth of the Spey, and, marching through Murray, they laid all waste before them, as their custom was, killing, burning, and pillaging, without distinction of age or place, wherever they came. Some strong castles resisted their fury, and gave time to the king to come up with the enemy.” But his army, “being raised in haste, and composed, for the most part, of raw unexperienced men, was seized with sudden terror by beholding the huge numbers and warlike engines of the *Norwegian* and *Danish*. The king went about among the ranks of his own men, encouraging and reassuring their timidity. His discourages had but little effect upon the generality; but some few were thereby animated to such a degree that they cried to be instantly led on to action; and, without farther delay, ran like madmen, without order or command, upon the more wary Danes, who, standing their ground with deliberation, and receiving them with steadiness and resolution, cut off the foremost. Upon this, the rest gave back immediately, retreating with greater precipitation than they had advanced. The king himself was wounded, and with difficulty made his escape. This defeat occasioned the surrender of the castle of Nairn, and though the garrison capitulated, yet they were all put to the sword, which cruelty, intimidating those in

the fortresses of Elgin and Forres, made them to desert and abandon those places to the invaders."

The Danes having thus obtained a footing in the district, resolved to maintain it, and, if possible, to extend their conquests. Having sent home for their wives and children and a large body of recruits, they, next year, advanced as far south as Mortlach. Here they were met by Malcolm, at the head of a gallant army, and, after a fierce engagement, in which at first they obtained some advantage, they incautiously pursued the Scots, who retreated to a place fortified by a wall and ditch, and where trees had been cut down and laid across the way to embarrass their pursuers. The Danes, sanguine of victory, pressed forward, and, in the entangled ground, met with a sharp and determined resistance. Enetus, one of the leaders, was killed, and his men cut to pieces; and Olaus, the other commander, with a few of his followers, fled back to his former quarters in Moray.

The honour of the day was dearly bought; for Malcolm had lost many of the bravest of his men, and, of those who survived, numbers were wounded. The news of this defeat greatly enraged Sueno, who was still continuing to triumph in England. He immediately caused a considerable detachment of his veteran soldiers, who were with him in that kingdom, to be embarked for Scotland, and, at the same time, sent orders to Denmark and Norway that a large body of recruits should be raised, and despatched, without delay, to join the fleet from England on the Scottish coast. He intrusted the chief command of this fleet and formidable army to his kinsman, Camus, a man of extraordinary fame, both for bodily strength and martial exploits. Camus directed his course straight to the Firth of Forth, and, having joined the fleet from England off St Abb's Head, he endeavoured to effect a landing; but the inhabitants of the adjacent country being on their guard, he, after several fruitless attempts, and a month's delay, was obliged to tack about to the northward, where he descried the promontory of the Red Head in Angus, and succeeded in landing his men at that place. Ascending the adjacent hill, he had the satisfaction of discovering signs of the success of his countrymen in the heap of ruins to which they had, on a former occasion reduced the town of Montrose—then called Celurca. "From thence," continues Abercromby, "he detached parties to scour the fields and ravage the country, and the hungry avaricious soldiery being refreshed with plunder, he marched straight to Brechin, an old town which had belonged to the Picts, and was still conspicuous for its noble church and strong castle. The castle was not to be easily taken, for which reason the Danes fell foul upon the town and church, destroying both with sword and fire, insomuch, that to this day Brechin has never recovered its ancient lustre, nor was the church ever rebuilt with that magnificence that the Pictish piety had given it; only its round and high tower remains as yet to be seen and admired by modern architects, who must needs

own that, in structures of this kind, they're outdone by the ancients, as barbarous as we generally take them to have been."

Malcolm, on the first news of this formidable expedition, had resolved to put the kingdom into as good a posture of defence as the shattered and dispirited state of his subjects would admit of. The enemy had entirely reduced Moray to their obedience, so that the king could expect no assistance from that quarter. He therefore resolved to call in the *Catti* to his aid, who had, for many years, been pent up upon the mountains. By the advice of his nobility, he sent commissioners to represent to them the position of his affairs, and to solicit their assistance; and to offer them, in return, all the privileges and immunities of the indigenuous Scots, to declare their readiness to intermarry with them, and their desire to unite with them as one people and nation.

The *Catti* very readily embraced these terms, took arms without delay, and, under the command of Robert their chief, marched to join the king, who had advanced with as numerous an army as the shortness of the time and the state of the country would permit of, as far as Alectum, now Dundee. Camus, having heard of the king's approach, had suddenly raised the siege of the Castle of Brechin, and marched to Panbride, where he encamped. This village was within two miles of another called Barry, whither he was told the king intended to advance next day; nor was he disappointed. Malcolm, being opportunely reinforced by the *Catti*, marched against the enemy at the time and to the place we have mentioned. According to Abercromby, "the action lasted long, and the slaughter was incredible. At last the Scots prevailed, and Camus fled towards the mountains which he saw at a distance, hoping, if he could reach them, to be free from any further pursuit, and so make the best of his way to his countrymen in Murray." The Scots, faint and broken, were unable to pursue; but Robert, the Prince of the *Catti*, resolving if possible to make the victory complete, selected a part of the fiercest and stoutest of his men, and gave chase to the retreating enemy, with whom he came up about two miles distant from the field of battle. Their numbers were nearly equal, and as desire of glory on the one hand, and despair on the other, rendered both parties equally resolute, the engagement was fierce and terrible. The two champions fought single-handed, with great fury; both were aware that the contest was a struggle for life or death. But neither the prodigious strength nor undaunted courage of Camus could withstand the matchless valour of the youthful Chattan chieftain. He was slain upon the spot, and of his followers scarcely one escaped. It is said that the king, desirous of viewing the dead body of one who had been so formidable in battle, went straight to the place where Camus lay stretched on the ground; and that after commending Robert for his valour, he, for a memorial of it, dipped three fingers in the blood of the slain warrior, and drew three *pales*, or bloody strokes, on Robert's shield, saying at the same

time "*veritas vincit*," which *pales* and *motto* Robert and his successors ever afterwards bore on their shield—the legend, according to tradition, being suggested by an expression in Robert's address to his soldiers before the engagement. "God," said he, whose house those savages have demolished, and whose service they despise, will give us the victory: *Truth will conquer*." At the same time Malcolm conferred the honour of knighthood on the victorious young chieftain, and as a further mark of the high estimation in which he held his services, he created him Hereditary Great Marischal of Scotland, and conferred on him large estates, principally in East Lothian, which, from his name and title, were called "the Barony of Keith Marischal." The young chieftain, thus ennobled by the king, married Margaret, daughter of Simon Fraser of Tweeddale, from whom descended an illustrious race of heroes.

It would be foreign to our design to follow out a succinct history of the Keiths from the period when Robert was created Marischal of Scotland; but as the final extinction of this noble family was as marked as had been its rise in this country, we should not willingly close this account without a brief sketch of the two exiled brothers, who were the last inheritors of this illustrious name

James Francis Edward Keith, the younger brother, was born in the Castle of Inverugie in 1696. The two brothers received their education chiefly under the careful supervision of the Rev. Robert Keith and Mr. William Meston. The former was afterwards successively Bishop of Caithness and Fife, Primus of the Scottish Church, and the author of the *Catalogue of Scottish Bishops*, and the *History of the Affairs of Church and State in Scotland*.¹ The latter was for some time, one of the doctors of the High School, and afterwards Professor of Philosophy in the Marischal College, Aberdeen.²

¹ Bishop Keith was born on the 7th of February 1681, at Uras, a small estate in the parish of Dunottar and county of Kincardine, near the steep and precipitous cliffs on the coast known as the Fowls-heugh. Bishop Keith's father was lineally descended from *Alexander*, the fourth and youngest son of William, the third Earl Marischal, from whom, in 1513, he obtained the lands of Pittendrum in Aberdeenshire. The Hon. Alexander Keith was succeeded by his son John, who married Barbara Keith his cousin, by whom he had one son, named William, who was the father of *Alexander* and William Keith; from the former of whom was descended Bishop Keith's father, and the Bishop was thus the nearest lineal descendant of the noble family of the Earls Marischal.—*Biographical Sketch of Bishop Keith*.

² Meston was, as we have stated, Professor of Philosophy in Marischal College, Aberdeen, an office for which he seems to have been well qualified. On the breaking out of the troubles in Scotland in 1715, he was made governor of Dunottar Castle. After the defeat at Sheriffmuir, he betook himself with a few others, to the hills, where he was concealed till after the publication of the Act of Indemnity. During this time, it is said, he wrote for the amusement of himself and his associates, several of *Mother Grim's Tales*. He was stedfast in his principles, both civil and religious, and neither the shocks of adversity nor the amenities of prosperity could divert him from his duty. On the settlement of affairs in this country, the Government,

The distinguishing characteristics of the pupils may, in some measure, be traced to the great learning and inflexible principles of their teachers. In spite of the temptations which we may suppose to have assailed them, in consequence of their connection with the exiled family, their residence in popish countries, and their immediate intercourse with courts zealously affected towards the Roman Pontiff, their fidelity to the church of their baptism was never for a moment shaken; nor could the loose and infidel opinions paramount in the court of Frederick of Prussia, nor the brilliant talents drawn together around that sceptical monarch, disturb the principles so carefully instilled into their youthful minds.

The Keiths were among the many noble victims who fell a sacrifice to their loyalty to the family which they had been taught to regard as their legitimate sovereigns. The two young noblemen were expatriated after the outbreak of 1715, which launched them, at a very early age, into the troubles of the times.

James, of whom we are now more particularly speaking, made his way to Paris, where his military education was conducted under the auspices of the Queen mother. It was at this period that Peter the Great of Russia arrived in that city, and it was probably owing to this fortuitous circumstance that the young nobleman was led eventually to enter the Russian service.

In the year 1718, both the brothers, in consequence of a projected attempt by Spain in favour of the Stuarts, received commissions, in the name of the Spanish king. And on the 14th of March 1719, the younger Keith embarked, with a few companions, on board a small vessel in the mouth of the Seine; and after a narrow escape from a squadron of English ships, through which their little bark passed in the night, they reached the Isle of Lewis on the 4th of April. This expedition however, was a complete failure, principally attributed to the petty views and morbid jealousies of the Jacobite leaders in Scotland. His small force was compelled to surrender or disperse, and Keith himself obliged to seek shelter, for some months, among the mountain fastnesses; but eventually he escaped to the Texel by a vessel which sailed from Peterhead. After numberless vicissitudes and crosses, sufficient to try the temper of the firmest mind, we find him, after five years, taking arms in Spain as a volunteer, the renewal of his commission, which he had been obliged to destroy on his way through France, being steadily refused to him.

This campaign being over, he again applied at headquarters for

had he chosen to conform to its requirements, would have reinstated him in his office. He generally resided with the Countess Marischal up to the time of her death, an event which seems to have left him in rather a destitute situation. We hear of his being in several places as a preceptor of youth, and eventually of his becoming a pensioner on the bounty of Mary, Countess of Erroll. He died in 1745, and was buried in the churchyard of Old Aberdeen. He is said to have been one of the best classical scholars of his time, and, as a mathematician and philosopher, far from contemptible.

a regiment, representing his past services. To this application he received for answer, that as soon as he became a Roman Catholic the king would not only grant his request, but take care of his fortunes, on which he went direct to Madrid, to request his majesty's recommendation to the Empress of Russia, since he found that his religion was an obstacle to his advancement in the Spanish army.

Hence, Keith, in the year 1738, entered the Russian service in the rank of major-general. After giving three months to the study of the language, and the military exercise peculiar to the Russian service, he steadily applied himself to the duties of his profession. The Dolgoruskis, at this time, were omnipotent at the Russian court, and favouritism the order of the day. But the sudden accession of Anne, Duchess of Courland, to the empire, altered the aspect of affairs, one of the first effects of it being the unexpected promotion of Major-General Keith to the lieutenant-colonelcy of a regiment of the guards—this being considered as one of the greatest trusts in the empire. Little more than a year after this, we find him named one of the three inspectors of the army, During the next two years, Keith was actively employed in the war which Russia was carrying on in Poland against Stanislaus, in which he seems to have used his endeavours to mitigate the ravaging character of the mode of warfare then only too prevalent. His services in this campaign were rewarded with the rank of lieutenant-general. After this, we find him left in command, while in winter-quarters, of all the Russian forces in the Ukraine. This was a service requiring the prudence and experience of a consummate general. He had at once to preserve the men from a contagious disease which was ravaging the army, to protect them from the incessant incursions of the Turks and Tartars, and to make all the necessary arrangements for the approaching campaign. These services were performed by Keith with remarkable skill and ability. Joining the grand trunk of the army in the following year, he signally distinguished himself, and, at the siege of Okzakow, received a wound which disabled him for the space of two years.

Being in a very broken state of health, he proceeded to France, with a view to the benefits of change of air and superior medical advice; but more particularly, it is supposed, to assume the management of some state business relative to the war between Sweden and Russia, then in agitation. So far is certain, that he had orders to proceed to England as soon as the state of his health would permit, to conduct some affairs of moment at the court of St James's. On his arrival in London he was presented to George II., who received him very graciously. No longer viewed in the light of a "Preston rebel," he had his audience as a great general, and the ambassador of a powerful monarch.

At this time peace was declared between Russia and the Porte; and in the distribution of tokens of distinction which the Empress

showered upon her great officers, Lieutenant-General Keith, though absent, was not forgotten. He received a gold-hilted sword worth 6000 rubles, and, at the same time, was appointed governor of the Ukraine.

In the discharge of this office, Keith, in the brief space of a few months, established an administration marked by such a combination of mildness with firmness, and justice with vigour, as had hitherto been unknown to that people, and which completely secured to him their love and respect.

At this time another war broke out with Sweden, and again Keith's services were required. On this occasion he received another sword, still more valuable than the former. He was second in command; and on the return of General Lascy to St Petersburg, had the honour of being left in full command before Wybourg, with very inferior forces, at a time when the whole weight of the Swedish army was in full march to raise the siege of that place.

In the mean time St. Petersburg became the theatre of a new revolution, when, in 1741, Elizabeth, daughter of Peter the Great, assumed the reins of government. Keith, along with his friend and countryman Lascy, took the oath of allegiance to the new Empress. But about the end of the following year, for some undiscovered reason, Keith, with other foreigners of chief note in the Russian service, thought proper to ask permission to retire. This desertion of so many distinguished officers, and especially of Keith, who had signalled himself not less by his strict honour and integrity than by his military skill and valour, occasioned considerable uneasiness to Elizabeth, who employed every effort to retain him in her service—offering him the order of St. Andrew, and the chief command of the army, shortly to be employed against Persia. He declined the command, but accepted of the order, and consented to remain in the Russian service—an example followed by the other foreign generals, over whom Keith seems to have possessed considerable influence.

Fresh disputes having broken out between Russia and Sweden with regard to the Swedish succession, Keith gained for himself fresh laurels, and for Russia additional honours. In June 1743, conditions of peace were concluded between the contending powers. This arrangement left Denmark dissatisfied, and great preparations for war were immediately commenced. Sweden demanded assistance from Russia, and Lieutenant-General Keith, at the head of ten thousand men, was despatched to Stockholm, where he was received with every mark of distinction. In this post he acted in the double capacity of commander-in-chief of the Russian forces, and ambassador plenipotentiary for his sovereign at the court of Sweden, in which important offices he acquitted himself to the entire satisfaction of both courts. His manly and straightforward conduct, and his unflinching integrity, left no room for the operations of a crooked policy, and gained for him the unreserved con-

fidence of all concerned. The King of Sweden and the Prince-successor rivalled each other in their testimonies of regard for him. They each presented him with a magnificent sword, in addition to which the Prince gifted him with his picture and two thousand ducats in gold. On his return to the Russian capital, he had a most gracious reception from the Empress, both as general and ambassador, having alike successfully conducted the operations of war and the negotiations for peace.

In 1745, the Empress, in granting assistance to the Poles against the King of Prussia, who meditated an incursion into Silesia, again placed Keith in the chief command, with Generals De Brilly, Soltikow, Lapuchin, Stuart, and Brown under him. But before he could reach the scene of action, the battle of Kesseldorf, and the taking of Dresden, put an end to the war.

In 1747, the peace of Russia being apparently insured for many years to come, and the two brothers anxious to pass the residue of their days in that affectionate intercourse with each other for which they were severally so happily constituted, the General obtained permission for his retirement from the Russian service, and joined his brother, the Earl Marischal, at Berlin.

Frederick of Prussia, with eagle eye, at once perceived the value of the acquisition, could he secure the services of so distinguished a general; and consequently he appointed Keith, at the end of the same year, Field-Marshal in the Prussian service; and in the course of two years, he received the appointment of Governor of Berlin, securing to him important emoluments, and at the same time he was invested with the order of the Black Eagle.

In Berlin the brothers attained the greatest degree of respect and popularity, both at the court and among the literati. The Royal Academy, anxious to adorn its lists with so illustrious a name, enrolled that of the Field-Marshal among its honorary members.

Keith now passed some years amid the sweets of a repose to which he had been a stranger from his boyhood; and, during this period, gave evidence of the virtues of a citizen, not less than he had done of the qualities of a hero. But this *otium cum dignitate*—this polished retirement—was soon to be exchanged for the din of war, and the hardships of the camp. In the summer of 1756, Frederick, accompanied by Keith, took possession of Saxony. He was present at the battle of Lowositz, which was fought on the 1st of October, and was left in command of the army of Bohemia, till it returned to winter quarters in Saxony. He was subsequently despatched by Frederick on a special mission to the court of Poland, where he seems to have attracted universal notice by the dignity and polish of his manners.

The campaign of the next year will ever be memorable in the annals of Prussia. The Prussians entered Bohemia by four different passes. Keith was with the King, who led the van. Having reached the mountains before Prague, the armies engaged under

the walls of the city, when the Prussians obtained a signal victory over the Austrians, and compelled them to take refuge in the town. This was then besieged, the most determined attacks being made from the quarter where the Marshal commanded, which provoked a most furious sally by the Austrians, the greatest feats of valour being displayed on both sides. The action lasted for several hours, when the enemy was driven back. It was, however, found impracticable to reduce the town, which was well fortified, amply supplied with provisions, and defended by a force of forty thousand men. The siege was therefore raised, Keith conducting the retreat with consummate skill, in which, it is said, his professional abilities were as eminently displayed as they had been in the heat of battle.

During the subsequent simultaneous attacks made on the power of Prussia, on the vigorous and successful resistance of which much of the military fame of Frederick was founded, Keith again acted a prominent part. But death may now be said to have been hovering over him. He had scarcely recovered from the effects of sickness, when, on the 11th of October 1758, he was charged with the escort of a grand convoy to the King's army. The Austrian General, Daun, who had been in vain watching for an opportunity to surprise the Prussians, at length decided on making the attempt by night. Acting on this resolution, he, before break of day, on the 14th of October, attacked the convoy near Hochkirchen. The noise of the cannon was the first notice Keith received of the approach of the enemy. He was instantly on horseback, and hastened to the spot where his presence was most required. Thrice were the Austrians beaten back before the efforts of his skill. His deeds of personal prowess at length attracted the attention of the enemy, and, guided by his voice, while encouraging his men to the attack, they made a deadly onset, in which, after having his horse killed under him, he fell covered with wounds.

Thus disappeared one of the greatest men of his age—one whose name stands among the foremost of heroes, whether of ancient or of modern times. He is represented as a man of an agreeable and expressive countenance, rather above the middle height, but extremely well proportioned. His constitution was remarkably vigorous till weakened by the incredible fatigues he underwent—the vigour of his spirit surpassing even that of his body. He spoke several languages—English, French, Spanish, Russ, Swedish, and Latin, and was able to read the Greek authors. His ordinary conversation was in French, in which he expressed himself with ease and perspicuity. He had visited most of the courts of Europe, and was familiar with them all. His attainments were such, that the most profound scholars quitted his presence deeply impressed with their extent; but his chief excellencies were in military affairs. Throughout the course of his various military operations, his humane and generous disposition was constantly developed, soften-

ing and alleviating the calamities and asperities of war. He never indulged in frivolous pursuits, but had the art of always employing himself in a manner becoming his position. He was still the great man, even among his domestics, captivating them with his kindness and urbanity, but never derogating from the dignity of his character.

He was buried with military honours at Bautzen; but Berlin anxious to become the depository of his remains, his body was exhumed and carried thither, where, on the 3rd of February 1759, his funeral obsequies were conducted with great pomp and solemnity.

We cannot take leave of this great man—the glory of our district—more suitably than in the words of the celebrated Metastasio, inscribed on his monument:

“Pugnans ut Heroas decet,
Occubuit.”

From the brief “Memoir of *George Keith*,¹ hereditary Earl Marischal of Scotland,” supposed to be the composition of Sir Robert Strange, formerly known for his attachment to the party which the brothers Keith supported, published by the Spalding Club, we learn that this nobleman, at a very early age, served under the famous Duke of Marlborough, and was made Captain of the Guards by Queen Anne herself. According to M.^d’Alembert, he, at the death of this princess, offered to proclaim “the pretender” King of England at the head of his troop. But this the timidity of the Jacobite party would not permit. After having with great honour, resigned his commission into the hands of George I., the Marischal retired into Scotland, and was one of the first that took arms in the unfortunate expedition of 1715. Though the Lord Marischal was strongly attached to the house of Stuart, yet when he proclaimed the Chevalier at Edinburgh, he made him swear to restore to Scotland some of the rights of that kingdom which had been infringed by Queen Anne. Being attainted, and a price set upon his head by the Government, and after wandering for many months from place to place at the risk of his life, he passed into Spain, and entered into the service of that power, where Cardinal Alberoni offered him the rank of Lieut.-General. This he, not thinking himself entitled to it, either by his age or services, declined, and accepted a much inferior position.

From Spain he went to Avignon, where he found his old friend and commander, the Duke of Ormond, who received him with open arms, and treated him as a friend, rendered more dear to him than ever by the misfortunes they had undergone in the common cause.

¹ On the authority of “Memoirs of Marischal Keith,” published by the Spalding Club, he was born in the year 1687; but in the Life of Bishop Keith it is said, with more probability, that he was born in 1693, and succeeded his father, the ninth Earl, in 1712.

From Avignon, Earl Marischal went to Rome, where the Chevalier gave him the order of the Garter, which he seldom or never wore, as he very justly thought a man only exposes himself to ridicule by wearing such ornaments when he from whom they are derived is not in a condition to make them be respected.¹ During the time of his residence at Rome, M. d'Alembert supposes that he was employed in many secret negotiations, of which, however, nothing can now be known, as he never intrusted his friends with any account of them, and thirty years before his death, he burnt all his papers.

When Spain, in 1733, made war against the Emperor, Earl Marischal wrote to his Catholic Majesty, to request to be employed in his service. This the King of Spain refused at first, as Earl Marischal was a Protestant, though the year before he had raised him to a command against the Moors in Africa. Earl Marischal was much attached to Spain, and resided chiefly at Valencia.

On hearing that his brother, Marshal Keith, was wounded at the siege of Okzakow, he flew to his assistance time enough to prevent the loss of a limb, upon the amputation of which the surgeons happened at that instant to be deliberating.

In 1744, the Court of France—that power being then at war with England—affected to make another attempt in favour of the Stuart family; but so feeble was this demonstration, that the Earl Marischal, seeing through the feint, endeavoured to prevent the Prince from becoming its dupe. The Prince, however, not profiting by his advice, soon found the event to be such as the Lord Marischal had predicted.

Conceiving himself to be slighted, the Marischal quitted Spain, and retired to Venice, where he chiefly occupied himself with books and men of letters.

Having been induced by his brother the Field-Marshal, who had been in the Russian service, and had now entered that of Prussia, to join him at Berlin, he was soon after accredited by the great Frederick to the court of France, where he remained some years. Subsequently he was sent, by the same power, ambassador to Spain, where he is supposed to have apprised the Earl of Chatham of the family compact, then in course of negotiation, between the two houses of Bourbon. This notice, had it been acted upon, would have been productive of most important advantages to this country; but the effect was rendered nugatory by an unprincipled but powerful faction in the state.

In the interval between these two embassies, Frederick made him Governor of Neufchatel, in which capacity he acquired to himself the affectionate consideration of the people of that country, who, generally speaking, submitted with a bad grace to so distant a sovereignty as that of Prussia.

¹ His words were: "Il faut renoncer sous peine de ridicule à ces vains ornemens, lorsque celui de qui on les tient, n'est pas en état de les faire respecter."

On the reversal of his attainder, in the latter part of the reign of George II., he was permitted to return to his native country, but remained there only a very few years. During this period he visited his family estates, but proceeded no farther than the bridge of Inverugie, being completely overcome by the sight of his hereditary home in ruins. It is recorded, that, being met by his friends and former dependents, who had flocked to welcome him, he was moved even to tears, probably under a painful consciousness, that the links which had, for so many hundreds of years, bound his family to the place and to the people, were about to be broken for ever.

He returned to Berlin, where he continued to live in familiar intercourse with the king, till the year 1778, when, after an illness of a few weeks, he expired, and was borne to the grave, which thus closed over the last of the Keiths.

He is said to have been a man of remarkable conversational powers; that his letters were concise and elegant; that "to a sound head he added a most excellent heart;" and that "he was a man of such extreme good-humour, that even J. J. Rousseau himself never had the heart to quarrel with him.

Frederick the Great honoured him with the order of the Black Eagle.

The following excerpt from a portion of the Countess Marischal's Day Book, extending to twelve pages, is in the possession of Miss Hutchinson, of *the Brae*, Peterhead, whose great-grandfather was factor to the Countess at the time. It is interesting as a curious record of the current expenses of a nobleman's family two centuries ago. This Countess was the grandmother of the last of the Keiths whose history we have just recorded.

" *Edinburgh* 1681.

For my son,	2 16 0
To church the 17 of April,	1 4 0
For the passage of goods from Aberd ⁿ to Lieth,	8 4 0
For two ells of yellow cloth to line liveries,	10 12 0
To Andrew Littljohn for making my imbroidered bodied gown,	29 0 0
For a suit of whit crep,	9 0 0
For my son when he went to gout (court?) with the Duke,	14 10 0
To a coachman,	0 14 0
For washing,	0 14 0
For butter,	1 2 0
For 8 new shoes to the coach horses,	2 16 0
To the maid that made the bed,	0 6 0
For watching the coach,	1 0 0
For 2 horses hire from Abd ⁿ to Bruntisland,	14 0 0
For brakefast, dinner, and supper, Bruntisland,	14 19 0
For wine at Leith,	5 18 0
To my son when he went to see Dinnibristle and Aberdour,	5 18 0

For a forehead of hair,	4	4	0
For a coach,	2	2	2
For 2 combs,	2	3	0
To my son,	5	16	0
For a coach,	1	9	0
For sugar,	1	9	4
For making 1 pair of shoes,	2	4	0
To the tailor,	0	4	0
For washing,	0	1	0
For oranges,	0	16	0
For 8 ells and a half of broad black ribben to my son,	8	5	0
For 2 pieces of black satin ribben to be ear knots,	2	8	0
For shoe tiers,	0	15	0
For knotin,	0	8	0
For 3 hens,	0	18	0
For 8 pidgeons,	0	13	0
For a breast of beef,	1	16	0
For a side of veal,	1	4	0
Thursday.—For a mutchkin of vinegar,	0	10	0
For a side of beef,	1	16	0
For a side of veal,	0	16	0
For a side of lamb,	0	12	0
For 3 pair of pigeons,	0	4	0
For codlins,	0	4	0
For pruns,	0	2	0
For milk and barley,	0	2	0
For 4 loads of coals,	1	12	0
For herbs, milk, and barley,	0	4	0
For whittings,	0	6	0
For Bread,	6	18	0
To church the 24th of April,	1	10	0
For 7 quarters of broad dark cloth to be a coat to the coachman.	8	3	0
For 7 quarters of searge to be breeches.	1	11	0
For 1 pair of shoes to my son's horse,	0	6	0
For my son	1	10	0
For things to the coach,	6	0	0
For meat,	21	14	0
For bread,	6	0	0
For 8 dussans of brass buttons,	3	8	0
To the church the 1st of May,	1	4	5
For oranges	0	12	0
For making a pair of shoes,	2	16	0
For 7 ells of black and gold lace	31	16	0
For 24 ells of narrow-black and gold lace,	28	16	0
For an hunting saddle to my son,	11	12	0
For 24 ells of livery lace,	24	16	0
For silver lace to my page.	17	0	0
For a pair of stockings,	1	15	0
For 2 ells and 3 quarters broad ribben,	1	1	0
For 2 ells of narrow ditto,	0	10	0
For 1 pair of brass buckles and a pair of gloves to the page,	10	11	0
For cloths to my son's page,	69	17	2

To the church 8 of May,	1 0 0
Monday.—For carrying 8 secks of meal from Leith to the Cannigate,	1 12 0
For 12 secks of corn,	1 4 0
For 6 ells of lace to the page,	5 8 0
To my son,	2 4 0
To my son,	5 12 0
For butter and eggs for breakfast,	1 19 0
To Mr. Duncan, for 4 ells of point lace,	121 4 0
For 6 quarters of ditto to my son,	36 10 0
For ribbens to Isabella Commens,	0 14 0
For making her gown,	3 12 0
To the officer of the High Church,	1 19 6
To the church 15 of May,	1 4 0
For 4 pair of jassimin gloves,	6 0 0
To Miss Blyth for 3 ells of sarsnet, (sic)	1 9 15
For 2 yellow hoods,	7 4 0
For 2 black hoods,	4 0 0
For 24 ells of narrow black lace to the body of my gown,	15 12 0
To 17 ells of Broad black lace,	59 10 6
For 21 ells of black lace to my gold stuff peticote,	43 10 6
For washing,	1 8 0
For 68 ells of gold and silver ribben,	42 0 1
For 68 ells of sattin ribben to my son's imbroidered cloths,	11 9 0
For 1 pair bristles clasps,	4 10 0
To the church the 6th of June,	1 4 0
To 2 pair of shoes to my son,	4 6 0
To the smith,	28 10 0
For a pair of red slippers,	2 0 0
For meat,	33 0 0
For lodging from the 6 of April to the 6 of July,	158 3 0
To my sister Elizabeth—The interest of 300 merks from Candlemas 1680 to do. 1681,	120 0 0
To the house maid,	1 8 0
For 8 horses and 7 servants 1 night at Lieth,	4 10 0
For our diet at Bruntisland,	12 9 0
At Coupar for dinner,	4 11 0
To the church 15 June,	12 9 0
For corn and straw to 15 horses,	1 16 0
For 6 horses hired from Dundee to Feterresse,	18 12 0
For ribbens to the page,	10 9 10
For wine,	2 8 0
For 1 pair of black loom stockings,	6 18 0
For ribbens to my page,	0 10 0
For a sweet tan,	12 0 0

N.B.—It is pounds Scotch, shillings do., and pence do.”

AA.—(Page 128.)

“I am inclined to think that Old Deer has some claim to the title of a Burgh of Barony; but I have been unsuccessful in ascer-

taining whether this is the case or not. If so, I fancy it would be a matter of some difficulty to decide who were the superiors—the Abbots of the Monastery, or the Marischal family, to whom the Barony of Aden, or, as it was called, Alneden, finally belonged. At all events, from a somewhat remote period down to within a few years, Old Deer could boast of having had a Bailie to rule over it; and the wuddy-hill stands a short distance from the village, although the wuddy¹ itself has been long since shuffled aside, with many others of the equally respected institutions of our worthy forefathers. There is, however, not the shadow of a tradition of its virtue-inspiring functions ever having been put into requisition. While the people of Forgue can point to the energetic proceedings of the lairds of Fren draught in the cause of order and good government, by the wholesale hangings and drownings by which they endeavoured to inspire in their neighbourhood a salutary respect for the law; and whilst Peterhead—a place of modern note in comparison of Old Deer—can point to her annals, and show that the enlightened authorities of that flourishing burgh took a praiseworthy interest in the spiritual as well as the temporal well-being of their subjects, from the acuteness with which they discovered, and the zeal with which they burned, a couple of poor wretches convicted of witchcraft; we of Old Deer have not even a tradition of the finisher of the law ever having, ‘in the good old times,’ exercised his vocation in this locality. Local patriotism, however, will not allow me to let Old Deer be thrown into the background in matters of such importance, even by Forgue or Peterhead. We have had our witches as well as they, only we employed the good folks of Aberdeen to dispose of them instead of being at the trouble of burning them quietly at home.

BB.—(Page 129.)

This parish has also its *holy wells*, *hare* or *march stones*, and even imaginary *camp*s, as the following quotation from *A Gossop about Old Deer and its Neighbourhood* will show: “In *Pigot’s Directory* for 1835, the remains of a Roman camp or series of intrenchments is mentioned as being at that time quite traceable on some of the hills of Skelmuir. It is quite possible that the Romans might have possessed a small fortified post in this neighbourhood, for we know that they penetrated as far north as Burghead in Morayshire, where they had rather an extensive and permanent station, connected by excellent and well-formed roads, with their more important settlements in the south. They possessed another large establishment at Devanah on the Dee, so that it is by no means unlikely that there may have been a series of intermediate posts,

¹ Gallows.

capable of affording protection to detachments of soldiers marching between the principal stations; and that the remains at Skelmuir may have been one of these. It is, however, necessary to state that, although I have made diligent inquiry regarding the whereabouts of this camp, I have been unable to gain any satisfactory intelligence regarding it. My generally well informed friend, 'the oldest inhabitant,' who has resided at Skelmuir from his birth upwards, protests that he never heard of such a thing, and that some ill-conditioned knave had been fooling the gentleman that had put it into a book.

"There is a block of quartz at a place called Carlingdale, near Fortrie, called the 'Carline's Stone,' which is spoken of by the people in that neighbourhood with a vague feeling of mysterious awe, as if some horrible incident were connected with it.

"On the common of Crichtie there is a well of clear sweet water, called the 'Chapel Well,' while the Chapel-hillock, and a series of low mounds called the 'Graves,' closely adjoin it. There are no ruins or remains of any buildings to account for these names.

"There is a well in the hollow between Clachriach and Bruxie, called the 'Lady's Well,' in all probability in honour of the Virgin Mother, to whom the neighbouring abbey was dedicated; another called 'Teet's Well,' near Pitfour; whilst we have 'Anna's Well,' on the west side of the hill of Dens. Of course, it is absolutely impossible even to guess who were the worthies to whom these latter were dedicated, although they have, in all likelihood, been held in high repute in their own day.

"On the farm of Crichtie, occupied by Mr Barron, there stood, until within a few years, a huge block of quartz, called the 'White Cow of Crichtie,' which must have been many tons in weight. It was visible from almost every commanding part of the district, except where the woods, by which it was in a great measure surrounded, did not obstruct the view, and formed a striking object in the landscape. It seems to have formed, as the name Crichtie implies, a march or boundary, from a very remote period. The last time we hear of it being mentioned in this character, was when the lands of the last Earl of Buchan, in this district, were divided between the Marischal of Scotland and the eldest son of the Earl of Mar. At that time an imaginary line, drawn from the hunt-stone of Mormond to another large stone near the house of Pitfour, and from thence on to the 'white cow,' divided the lands of the two proprietors, who do not appear to have been quite so fastidious with regard to their marches as the lairds of the present day."

CC.--(Page 130.)

THE DRUIDS.

In this note, it will be sufficient to state briefly that *Druid*, in the Gaelic and Irish languages, signifies a magician; that the

Druids wore long flowing robes; and that every Druid carried in his hand, when exercising any part of his office, a wand or rod, and had commonly hung around his neck what was called *The Druids' Egg*, set in gold. Toland says of their houses, that they were "little, arched, round stone buildings, capable of holding only one person, where the contemplative Druid sat, when his oak could not shelter him from the weather." They enjoyed certain immunities,—“they paid no taxes, nor contributed anything to the public, and were exempt from bearing arms.” Their religious system is thought by some persons to have originally been *Aikite*, and that they acknowledged the true God under certain symbolical representations, but that they, at an early period of their history, corrupted this system and fell away into *Sabian Idolatry*,—becoming worshippers of Bel, Beal, or Bealtan—names of the Sun, and that thick groves were their most ancient places of worship. These were succeeded, but not altogether superseded, by the *Cil*, or *Ceal*, signifying Temple or Church. The Cils were circles formed of large blocks of stone, “These circles,” it is said, “consisted of seven, twelve, or nineteen erect stones, all of which are thought to have had reference to the number of days in the week, the signs of the Zodiac, or the cycle of the Moon. The Druids were civil judges as well as religious priests, and hence the judicial circle or garth, is often found in the vicinity of the larger circle or temple.

Connected with their sacrifices or mysteries, they had *Kist Vaen*, or Stone Chests as altars; and it is said, “no heathen priesthood ever came up to the perfection of the Drudical,” that the Hierarchy included the Arch-Druid, and four inferior orders of Priests, and that, one thing which contributed much to make them known was, that the king was ever to have a Druid about his person.”

The Druids observed four great festivals: 1. The Eve of the first of May: 2. Midsummer Eve: 3. The Eve of the first of Nov., or Hallowe'en: and 4. The Eve of the tenth of March: on this last, the Mistletoe was to be cut, and on all the Eves or Feasts, fires were kindled on the Altars or Carns and sacrifices were offered. In Scotland, the November or *Hallow fires*, are still kindled on the Eve (old style) of All Saints: the custom is prevalent in Aberdeenshire, in some parishes of which, the St. John's or Midsummer Eve fires were kept up till a late period—probably are so to the present time. It was at the November Drudical Festival, that all the fires in the kingdom were extinguished, and every master of a family was religiously bound to take a portion of the consecrated fire from the Carn or Altar, with which to kindle the fire on his own hearth anew, for the ensuing year. If he failed in this, none of his neighbours durst let him have the benefit of their's under pain of excommunication.

The Druids were the great teachers of youth, and, as we learn from Cæsar, their schools were much frequented. They committed no parts of their Theology or Philosophy to writing, though they

were great writers in other respects : their dictates were hereditarily conveyed from masters to disciples by oral instruction and traditionary poems" : "four several kinds of *degrees* were given to the professors of learning."

The dispute as to whether the *Stone Circles* are *Temples*, and whether they are of a date anterior or posterior to the birth of Christ, may, to some extent, be determined by what is said by Hecateus, a Greek Historian, who flourished five centuries before the Christian Era. This ancient writer describes Britain "as an Island situate in the Ocean, over against the Celtic Coast, or Gaul, full as large as Sicily ; famous for a magnificent sacred inclosure, dedicated to Apollo (the Sun) and a temple renowned for its riches, and of a circular form."¹

DD.—(Page 138.)

The subject matter of this Note was accidentally introduced into the text, and need not be repeated here.

EE.—(Page 151.)

The Granite Quarries of Cairngall.—"These quarries lie five miles west of Peterhead, in a hill which rises about sixty feet above the adjacent ground. They are worked into the hill from that level, and the largest and finest blocks are got farthest down. Forty feet was first worked off, and latterly another *breast* of twenty feet below the former level is begun. The joints generally are perpendicular, and continually varying in thickness from six inches to upwards of eight feet: from five to six feet is the common thickness of a *frost* or *joint*. These joints run from east to west, and they are crossed by several *slides* from south to north at an angle of about 45°, with occasionally others in other directions. Blocks have been obtained above twenty feet square and eight feet thick ; indeed much larger than could be removed by any machinery used in the quarry, which consists merely of two cranes capable of raising about *eight tons* each, and iron levers of various sizes. The large blocks must therefore be cut up into smaller ones before they are removed from the place. The stone is cut by iron wedges, and *plug and feather*, a little gunpowder being used where no joints can be found ; but it is employed as little as possible, from the fear of splitting the larger blocks. The quarry was not wrought to any great extent previous to 1808. In that year, when the foundations of the Bellrock Lighthouse were laid, it was selected by Mr. Stevenson, the engineer, as the most suitable that could be found for that purpose ; and its resistance to the raging ocean for nearly half a century is a proof of his just estimate of its superior quality. It is very like the Aberdeen granite, although closer in the grain and harder, and is often built

¹ See *Fragmenta Sepulchralia—A Glimpse of the Sepulchral and early Monumental Remains of great Britain ; by Matthew Holbeche Blonan.*

along with it, where larger sizes are wanted than can easily be obtained at Aberdeen. Thus mixed, it was used in the foundations of London Bridge, and in the pier-walls of the new Houses of Parliament. The contrast may be seen in the Duke of York's Monument, where the lintel over the door is of this granite—the *blue* or lower part being mostly from Aberdeen. The greater part of the pillars in Covent Garden Market are from this quarry. It may also be seen round the fountains at Charing Cross; and the finely *axed* kerbstones in the inside of the Victoria Tower, in the new Houses of Parliament, are from Cairngall. This granite is also much used as pedestals for statues, where large-sized blocks and susceptibility of fine dressing are requisites;—as an example, the pedestal of the Duke of Wellington's statue at the Royal Exchange, Glasgow, may be mentioned. But perhaps the most splendid specimen of the Cairngall granite yet produced is that at the new County Buildings, Liverpool, where, in St George's Hall, *eight* pillars are erected—the shaft being eighteen feet in height, and each of one polished block.”—*M.S. Letter from John Hutchison, Esq.*

FF.—(Page 159.)

THE LAIRDS OF BYTH.

George Baird of Auchmedden obtained “the Shaddow half of the lands of Auchnagorths,” on a charter granted by Mr. William Meldrum, portioner of Montcoffer, dated 11th Nov. 1588; and Gilbert Baird of Auchmedden had a charter in his favour, granted by King James VI., “confirming two charters of both the halves of the said lands,” dated July 22, 1595.

The said Gilbert, however, with the consent of Lilius his spouse, granted a charter in favour of Duncan Forbes of Byth, and Christian Udnie his spouse, of the haill lands of Auchnagorths, to be had of the said Gilbert in fee. The charter is dated the 8th and 11th of May 1601.

About 1631, Forbes of Byth fell into difficulties in consequence of a contract matrimonial betwixt his father, the deceased John Forbes, and Janet Skene, his spouse, whereby he, the father, “was obliged to waive and bestow 10,000 merks for her liferent use, to be registered at the instance of Patrick Dalgarno, in Byth, as assignee by the said Janet. Forbes being unable to discharge this his father's debt, Dalgarno obtained a “decreet of apprysing against the said John Forbes of all and haill the lands of Meikle Byth, mill and mill-lands thereof, and pertinents; the town and lands of Gullies, Tilliemaulds, Auchnagorths, and Auchnamoyne, with all reversion, and for payment of 10,000 merks, principal and annual rents, resting for three years then bygone since the death of the said John Forbes.”

In December 1643, however, a contract was entered into betwixt John Forbes, eldest lawful son of the deceased John Forbes of Byth, with consent of James Forbes of Hattoune, his curator, and Patrick

Dalgarno in Byth, on the one and other parts, whereby it was agreed that the said Patrick Dalgarno should dispone his right to the said lands to the said John Forbes for 10,000 pounds Scots; and, on the 8th of January 1644, King Charles I. granted a charter under the great seal, "in favour of the said John Forbes, of the hail lands, both principal and warrandice, following on the resignation of the said Patrick Dalgarno."

But these lands, not long afterwards, again became the property of the Bairds, as we learn from the following "Disposition of John Forbes of Byth, with consent of Jean Dalgarno his spouse, Mr. Duncan Forbes, some time minister at Pitsligo, William Forbes of Ieslie, John Udny of that ilk, Arthur Forbes of Echt, Alexander Strachan, younger of Glenkindte, and others whereby they sold disponed to Sir John Baird, advocate, one of the commissioners of Edinburgh, and Margaret Hay his spouse, the longest liver of them two, and, after their decease, to William Baird their son, all and hail the lands of Meikle Byth, with the mains and manor place thereof, mill and mill lands, the town and lands of Gullies, Culbyth, Auchnamayne, Over and Nether Tillie-maulds, and Auchnagorths, with the crofts and pendicles called Strowchapple and Tibber-cowan, containing procuratory of resignation, dated 3rd January 1663."

Of other portions of the estate of Byth, we may state that, on May 27, 1644, John Forbes of Byth sold to Edward Chesser, in Gullie, and Edward and Hugh Chesser, "his oyes and heirs, heritably and fee, the mill of Byth, mill lands, &c., with the Plough of Old Gullie adjacent, redeemable on payment of said sum; a contract of wadset betwixt the parties being agreed to, signed." And again, on July 17, 1645, a "contract of wadset betwixt the same parties, for 3200 merks, of the town and lands of New Gullie, redeemable as aforesaid," was executed.

Of the same date we find a "contract between Sir John Baird, for himself and his son, and the said John Forbes of Byth, relative to three contracts of wadset betwixt Byth and the Chessers, and the third contract 'twixt him and Duncan Forbes and Agnes Arbuthnot his spouse, and that Byth was most willing to transmit, devolve, and establish the heritable right and property of the hail lands wadset: therefore Byth did make and constitute Sir John Baird in liferent, and his son in fee, his cessioners and assignees in and to the three contracts of wadset above mentioned."

Next we find a "decreet of apprysing, at Ghask's instance, against Byth, for 1600 merks," of date 19th July 1654, and allowed same day; and, of date July 21, 1654, a "charter granted by the Protector (Oliver Cromwell) in favour of said Patrick Forbes of Ghask, of the lands apprysed."

On the 3d of July, 1663, Ghask disponed the deed of apprysing to Sir John Baird of New Byth, which Sir John, for himself, &c., disponed to Sir James Baird of Auchmedden—viz. of all and hail lands of Byth, &c., on March 11, 1667.

On the 19th of November, 1669, Auchmedden obtained a charter under the Great Seal, granted by King Charles II., of said lands "to be holden taxward, for payment of £5 yearly during the ward," &c., which charter in favour of Auchmedden was ratified in Parliament, September 11, 1672.

Sir James Baird had disposed the lands of Auchmedden, "and also the lands of Meikle Byth, &c., with the teinds, &c." to his son, James Baird, on the 2d day of July immediately preceding.

It will be observed that, after obtaining the deed of apprising from Ghask, Baird, on the 12th of January 1667, obtained a charter under the great seal, following on said assignation of said lands and others, as also on the lands of Larg, Drumblaire, Boyndsmilne or Rack Milne, mill lands and multure, lying in the barony of Frendraught, parish of Fergie, and sheriffdom of Aberdeen, which charter contains a novodamus and erecting of the hails lands in a barony, to be called the barony of New Byth."

The estate of Byth did not remain long in the family of the Bairs. Sir John Baird of New Byth having, as has been stated, disposed of it to his cousin Auchmedden, "James Baird, younger of Auchmedden, with consent of his father and mother, disposed to James Leslie of Byth, then designed of Chapeltowne, of the lands of Byth, &c., together with the teinds, &c., of the said lands, 29th June 1681."

The estates remained in the hands of the Leslies for about thirty years, when "the lands and barony of Byth were disposed by John Leslie of Byth to Mr James Urquhart, brother-german to the Laird of Meldrum, conform to disposition dated 25th April 1711."

[The above are extracts from "Inventory of the Writs and Evidents of the Lands and Barony of Byth," in the possession of Keith Forbes, Esq., solicitor, Peterhead, the lineal descendent of Forbes of Byth].

GG.—(Page 162.)

"The lower portion of the parish adjoining the links, and generally to the width of nearly a mile, presents a low and level appearance, scarcely a tree or an elevation diversifying the surface. But through the skill and energy of its enterprising occupants, it is no longer a mossy or sandy 'barren,' but a fertile range of great value, especially for the now extended turnip husbandry. The upper part of the parish, with no elevation that can well be called a hill, is yet diversified with many beautiful undulations. The soil of the parish is generally clayey, although there is a considerable amount of moss and mossy surface. There are several large farms, and not a few enterprising farmers in the parish, whose energy and skill have raised it to a high state of cultivation.

"The Cheynes were the proprietors of St Fergus or Inverugie, in the thirteenth century. It then passed, by marriage, about 1358, to the De Keths of the Marischal family, with whom it re-

mained till the unhappy forfeiture in 1715. It was again purchased by the attainted Earl, in 1761, for about £12,620, or thirty years' purchase of the then rental of £420, 13s. 8d.; but in 1764 was sold to James Ferguson, Esq., and has since remained in the Pitfour family—except a portion sold from the north-west corner.

“ In 1766, the whole parish rented (in all) for £1418 19 5

“ In 1803, the gross rental was 3000 0 0

“ And, in 1822, 5720 0 0

“ Those three lettings were all made by the late Mr Ferguson, M.P. By his enlarged and liberal views, he sought to introduce an improved system of husbandry, and encouraged skilled and enterprising tenants. Under their leases, several large farms, with superior dwellings and steadings, were arranged. To the same period, and under the supervision of one of these gentlemen, we owe new marches, and fences, and beltings, or corners of trees planted in this quarter, which now help to ornament the district.

“ It is interesting to note that, in 1766, the tacksmen of the larger farms were bound to sow, yearly, *one acre with grass seeds, half an acre with turnips*, to fallow one acre, and lay at least 30 bolls of lime (not shells) on their lands. Comparing this state of things with the high culture and liberal manuring which now obtains, the extensive draining, the fields sown with cultivated grasses and clover, the superior and large turnip-fields, and the extensive fattening of cattle in the district, we may form some idea of the advance of agriculture beyond the ideas of the improvers of that day. It is to be regretted that so little has been done in this and the neighbouring parishes, to shelter and ornament the fields in a manner suitable to the other improvements, to say nothing of the pleasure it would afford, or the benefit to the proprietors in the end. Where trees have been planted, as near the manse, by the good taste and care of the ministers, or at Rattray and Inverugie it is now both an ornament and of value. The improvements of Mr Cumine of Rattray have been very successful, and have much enhanced the appearance of his estate.

“ Among other improvements undertaken by Mr Ferguson, was a canal, formed at great expense, along the south side of the parish. It was contemplated to extend it to Peterhead, and thus open up a water-carriage to his extensive estates in the interior; but it was not so completed, and has long been neglected.

“ The population of the parish, which in 1775 was 1254, amounted in 1851 to 1597.”—*Gossip about Old Deer*.

The contrast between the mode of farming in S. Fergus at the present day ranking among the highest in the district, and that described in the old *Statistical Account*, is worth notice.

“ About twenty-five years ago,” writes Mr Craigie (viz. about 1765), “ a most execrable mode of farming was practised in this parish. As there were at that time but few black cattle or sheep, the only manure was the dung of the horses, excepting that a few

farmers in the south-east end of the parish laid sea-weed on their grounds. The first crop after the dung or sea-weed, was bere which was succeeded by two crops of oats and a crop of beans or pease, and this was followed by a crop of bere, sometimes without sea-weed or dung. This was the manner of treating the *Infield*. The *Outfield*, that is, the ground which never had any manure laid upon it, carried oats for three or four years. The fourth year, the return seldom doubled the quantity of seed that had been sown, The fifth year, they fallowed the outfield, but gave no manure of any kind ; and the sixth, they had a tolerable crop of oats. The ground was then allowed to rest for some years, and it was seldom before the fourth year of rest that it got a green surface. It no sooner had this appearance than it got one ploughing in winter, and was suffered to remain in that state for a year, and then had a second ploughing and was sown with oats. If there was any part of the field that had not undergone the first ploughing, the surface was dug up with the spade, and therewith dykes were made of two or three feet in height, which, having been exposed to the winter frost and rain, were in spring pulled down and spread upon the ground from which the surface had been taken. The ground was then ploughed, and seldom failed to produce one good crop of oats."

Mr Craigie's account is confirmed by the Rev. William Greig, who in writing of the state of farming in the neighbouring parish of *Longside*, says: "A person interested in the welfare of the country, must be hurt when he remarks the state of our common farming; fields ploughed, from which scarcely twice the seed can be expected, and species of grain sometimes growing which require two bolls to produce one boll of meal. Nor will he be less hurt when he remarks the necessary consequences of this management with regard to hay and pasture; extensive ranges of country where these ought to be found in great abundance, yielding a scanty subsistence to a few sheep."—*Old Statistical Account*.

HH. —(Page 163.).

This was one of the parishes in which considerable difficulty was found in rooting out Episcopacy and establishing Presbyterianism in its stead. Traditional evidence of this might still be collected in the neighbourhood; but the fact will be sufficiently established by the following extracts from the *New Statistical Account*.—"In 1616, when the parish assumed its present name, Mr James Robertson was minister. He was succeeded by Mr John Robertson, but in what year it cannot be ascertained. He again was succeeded by Mr Alexander Hepburn, who was deposed in 1716 for aiding and abetting a mob to proclaim the Pretender king, and for praying for the Pretender under the title of James VIII. After a long vacancy, during which it would appear, from the

records of the Presbytery, that the majority of the parishioners, or at least the most influential among them, had adhered to the ministry of Mr Hepburn, and kept possession of the church,"—"Mr William Leslie, the first Presbyterian minister, was translated from Chapel of Garioch to S. Fergus in 1728."

In 1773, Mr John Craigie was ordained Minister of S. Fergus. The following characteristic anecdote is recorded of him in the *New Statistical Account*: "Mr. Craigie possessed very popular talents as a preacher, a strong and well-informed mind, and a vein of humour often extremely keen and sarcastic. The following may serve as a specimen of the unsparing application of his wit, when the occasion seemed to justify it. When on trials for ordination, he thought himself rather roughly dealt with by his future brethren; an old Greek New Testament, very full of contractions, had been put into his hands, but which he contrived, however, to read with ease, and when he was desired to stop, he expressed his sense of the supposed unkindness he had experienced, in this caustic reply: 'Well, I shall do so, and if ye hae ony mair buiks which ye canna read yoursells, ye'll ken wha to apply to.'"

II.—(Page 166.)

BURGH OF RATTRAY.

"The Burgage lands were of considerable extent. There is now only one feu remaining. It measures about three acres imperial, and is possessed by Robert Sellar, who is thus an inheritor in the parish. The oldest charter upon this feu, extant, was granted in 1627. In that year a burgh court, holden at Rattray by the Hon. John Hay of Crimonmogate, William Dalgardno of Blackwater, and David Rires of Strathstedlie, baillies of the burgh of Rattray, a jury of thirteen honest men, citizens of the said burgh, find that Magnus Smith, father of William Smith, died possessed of four roods of land in the said burgh. Upon this, David Rires, one of the said baillies, superior of the lands of Rattray, granted a charter of the said four roods, in favour of William Smith.' The next charter is granted in 1675, by William Watson of Haddo, baillie of the burgh of Rattray, superior of the said lands, in favour of Isobel Watson, spouse of Alexander Bisset, in Bilbo. The latest charter is granted in 1711, by Charles, Earl of Erroll, superior of the lands of Rattray, in favour of the daughters of the said Alexander Bisset and Isobel Watson,"—See *New Statistical Account*.

JJ.—(Page 168.)

This is extracted from the "New Statistical Account of the Parish of Lonmay," by the Rev. Charles Gibbon. The statement

it contains, that, "till within the last thirty years, there was scarcely any apparent outlet to the water of this lake into the sea," is modified by what is said in the "Statistical Account of Crimond," by the Rev. Alexander Boyd. In the former Statistical Account," writes Mr Boyd, "the formation of the loch of Strathbeg is described as follows; 'At the beginning of the present century (1700), this lake was of much smaller extent than it is now. It was confined to a small part of the east end, and had a communication with the sea there, so that vessels of small burden could enter it. People born about 1700 well remembered the overflowing of the west part of the loch; but the particular year is not known, though it must have been about 1720. Previous to that there was a hill of sand between what is called the castle-hill of Rattray and the sea, and still higher than it. A furious east wind blew away the sand-hill in one night, which stopped the communication between the loch and the sea by forming a sand-bar. The low-lying ground to the west was soon overflowed, and the extent of the loch much increased.' The scenery around Strathbeg is far from interesting or picturesque, as on the side next the land it is bordered by bogs and marshes, and towards the sea by a succession of sterile and cheerless sand-hillocks covered with bent. To the sportsman, however, it presents considerable attraction, from the numbers of wild-fowl that frequent its surface, or breed among its marshes; and few fresh-water lakes of the same extent are better calculated for boat-sailing.

KK.—(Page 177.)

THE FRASERS OF PHILORTH.

The family of Fraser (or "Frisell" as it was sometimes anciently written), came into England with William the Conqueror, the name appearing in Battle Abbey Roll.

They entered Scotland with the Gospatricks Courts of Northumberland, who were driven from England, in consequence of rebellion against the Conqueror, during the latter half of the 11th, century, and they are found in intimate connection with that family (who became Earls of Dunbar), until the latter part of the 12th or beginning of the 13th century, when Bernard Fraser, and Gilbert Fraser appear holding direct from the Crown, and in positions of high dignity, being "Vice-comes," Bernard of Stirlingshire, and Gilbert of Fraquair, both offices being hereditary in their respective families of which Bernard Fraser was the Chief or Head.

Of the Fraquair family sprung the famous Sir Simon Fraser, who was carried prisoner into England by Edward I., but, on regaining his liberty, took an active part in the defence of his native country, and, with Sir John Comyn, commanded the Scots Army,

which, at the memorable battle of Roslin, routed in one day, three English armies, each more numerous than it.

He was at a latter period again taken prisoner, and barbarously executed by order of Edward I., leaving only two daughters.

An uncle of his was William Fraser, Bishop of St. Andrews, and Chancellor of Scotland.

About the same era an Andrew Fraser appears as Vice-comes of Stirlingshire, and a Richard Fraser takes a prominent part in Scottish affairs.

In 1308, Sir Alexander Fraser was the head and chief of the family. He was Vice-comes of Stirlingshire, and obtained from King Robert I., "a charter of the lauds of Tulch-Fraser."

Sir Andrew Fraser, who in this year was Vicecomes of Stirling, and is so designated as a witness to a Charter, died before 1308, leaving issue, of which only two sons need here be noticed.

I.—Alexander.

II.—Simon.

Sir Alexander Fraser is designated, in a Charter of the lands of Torry, in the Parish of Nigg, as "filius quondam Domini Andreas Fraser." He was also Sheriff of Stirling, and obtained from King Robert I. a Charter of the lands of Tulch-fraser in that County, which lands, and also the above office remained in his family until sold together by one of his descendants, as hereafter noticed.

He married the Lady Maria Bruce, sister to King Robert I., and widow of Sir Nigel Campbell, and in 1319 was Lord Chamberlain, to that Monarch, which office he held as late as 1328, and probably up to the Kings' death in 1329.

He obtained many grants from Robert I., amongst which may be mentioned Charters of the lands of Panbryde, Garvoch, Strath-echin de Essely, Cardny, and fishings on the Loch of Skene, &c.

A.D. 1293 last. Newbottle, No. 219, (Wm. Gowsley,) July 2nd.

Reg. de Kelchon. Bannatyne Club. Page 96.

A.D. 1312. Reg. de Aberbrothok. Bannatyne. Page 282.

Sects of the Chamberlains. Vol. I. Page 13. A.D. 1328.

Robertson's Index, No. 86.

Spalding Club Antiquities. Vol. III. Page 211,

Sects of the Chamberlains. Bannatyne. Vol. I. Page 13.

He also got charters of the lands of Auchincarny, in Kincardine, the Forest of Craigie, in the Thanedom of Cowie, and the Thanedom of Cowie, and Craighinning de Glasenloch.

He was killed at the Battle of Dupplin, being one of the few, who, being on the alert, bore the brunt of the first attack of the enemy; and left issue of which it is only necessary here to notice.

I.—John.

II.—William.

John Fraser was deceased before 1355, when his daughter Margaret made up a tithe to her grandfather Sir Alexander, as she is designated "Neptis et Hærdis," to him in a charter of that date granted by her, and her husband Sir William Keith,

“*Mariscallus Scociæ*,” into whose family she carried many of the above mentioned lands.

She also, along with her husband, granted a charter to John Stewart, Lord of Buchan, &c., of the lands of Tulch-fraser, and Drippis, in Stirlingshire, with the office of Sheriff of Stirling.

Robertson's Index.

Robertson's Index, No. 51.

Idem, No. 55. Idem, No. 61.

Nos. 51 and 55 in extension in Haddington's Collections, Vol. II. prove that it was the Chamberlain (who married Mary Bruce), that obtained these grants.

Spalding Club Antiquities. Vol. II. Page 73. A.D. 1355.

May 2nd. 1407. Robertson's Index.

William Fraser, the second son of Sir Alexander, carried on the Male line, and received from King David II. to himself, and Margaret Murray his spouse, a Charter of the Thanedom of Durris, and the Thanedom of Colly, “which Thanedom of Colly was Alexander Fraser's father.”

He was killed at the battle of Durham in 1346, and left issue, of which his eldest son, Sir Alexander Fraser succeeded him, who received a Charter from King David II. of the Thanedom of Durris, in which he is styled by that sovereign “*Consaugueo nostro*.” King Robert II. in the confirmation of a charter by the same Sir Alexander Fraser, calls him “*Consanguineus noster*.” In a Charter of confirmation by King Robert III. he is also designated as “*Dominus baroniarum de Colly et de Durris*.” He married Johanna de Ross, one of the daughters, and co-heir of the Earl of Ross, Euphemia having married Sir Walter de Lesly, from whom, and his spouse Euphemia, Sir Alaxander Fraser, and Johanna received a Charter “*dilectis fratri, et sorori nostris Domino Alexandro Fraser, Militi, et Johanne spouse sui of the Barony of Philorth, &c. &c.*”

Robertson's Index, No. 14.

Spalding Club Antiquities. Vol. III. Page 362. A.D. 1368 Sept. 4th

Spalding Club Antiquities. Vol. IV. Page 642. Oct. 19, A.D. 1387.

Spalding Club Antiquities. Vol. III. Page 362. Oct. 15th, 1400.

Sir Alexander served with distinction under James Earl of Douglas at the Battle of Otterbourne in 1388; and was Vicecomes of Aberdeenshire.

He died before 1413, as we find that his son, Sir William Fraser, then sold all his lands of the Baronies of Colly and Durris to William de Hay, Lord of Errol, and Constable of Scotland.

He received a charter from James of Douglas, Lord Abercorn, and Aberdour, of certain lands in Aberdour, on the resignation of Sir Alexander Fraser his father.

I need not follow the genealogy farther than to say that, from this time, it rests on an unbroken series of Charters and Retours, and that the Account of 1720, or that in Crawford's lives of State Officers of Scotland, are only incorrect in very minor points after this date.

Although in the foregoing account I have brought forward Charter Evidence in proof of my ancestors, Sir Alexander Fraser of Cowie, being the eldest son of Sir Andrew Fraser Vicecomes of Stirling, yet, as this is questioned in Anderson's "Historical" account of the family of Fraser "above mentioned, I may state that wherever the two names" Alexander Fraser, "and" Simon Fraser "appear together in contemporaneous documents, the position in which they are placed bear out that evidence.—*e.g.* in a charter in the Arbuthnot Charter room, quoted by Mr. Anderson as applying to the Lord Chamberlain, and his brother Simon, (though this is by no means certain as it is without date,) the names stand thus,

"Sigilla Domini Alexandri Fraser, tunc
"Vic de Mernys, Symonis Fraser fratris sui"
again, in Barbour's poem of the Bruce,—
"Suto Sehir Alexander the Fraser
"He trastit, for tha friendis wer
"And in his brothir Symon the twa"
and again, in the same poem,—
"Quhar Alexander Fraser hym met,
"And als his brothir Symon *haecht*

Spalding Antiquities. Vol. IV. Page 87. June 4th, A.D. 1375.

Robertson's Index. No. 49.

Spalding Club Antiquities. Vol. III. Page 364. Oct. 10th, 1413.

Spalding Club Antiquities. Vol. II. Page 376. Oct. 5th, 1408.

last in Arbuthnot Charter room according to Mr. Anderson, 1825.

—Communicated by Lord Saltoun.

LL.—(Page 170).

We find from the *Ragman Roll* (p. 164), that "Andrew, parson of the Church of Philorth, swore fealty and homage to Edward I. of England," in the year 1296. In the Appendix to the Acts of Parliament of Scotland (vol. i.), mention is made of the resignation of the patronage of the Church of Philorth, in Buchan, to the king, by Hugh, Earl of Ross, at Perth, on the 29th of March 1330. And from the *Registrum Episcop. Aberdon.* we gather the following particulars, all testifying to the great antiquity of this church, and its importance in the diocese: "King David II., on the 18th of October 1345, gave his consent, as patron of the benefice, to the erection of the Church of Philorth into a prebend of the cathedral of S. Machar, at Aberdeen. But the contemplated erection was not then made; and on the 20th of July 1347, the king granted the church to the bishop and chapter, to be applied by them to their own proper uses, as one of their common churches. This grant was renewed on the 20th of January 1362, with the alteration that the fruits of the benefice should be applied to the

maintenance of two chaplains serving in the cathedral. On the 6th of September following, Bishop Alexander of Kyninmund provided that the salary of these chaplains should be ten pounds yearly; that the vicar serving the cure at Philorth, and making his residence there, should have the alterage of the church with a manse and garden; that he should pay yearly to the common Procurator of the Chapter, forty shillings for the common use of the Canon's residence; and that the rest of the fruits should be at the disposal of the Dean and Canons of the Chapter, to whom the right of presentation to the vicarage was declared to belong. Soon afterwards the church appears to have been erected into a prebend of the Cathedral. In the year 1437, the Prebendary of Philorth was required to find a sub-deacon (to whom he was to pay forty shillings yearly), as his vicar or "stallar" to serve in the Cathedral."—*Collection for the Shires, &c.*, vol. ii.

In a roll of missing charters by Robert I., is "Carta Joannis Ross, sone to the Earl of Ross, in tocher with Margaret Cumyng, doghter to the Earle of Buchan, the half of Earle of Buchan's hail lands within Scotland."

This would seem to substantiate Crawford's statement referred to in p. 157 (note) of this volume.

MM.—(Page 192.)

From the *Session Book* of Fraserburgh we learn that, on "July 29, 1666, the Lord's day," "it is found that Mr. Alexander Garden, minister at Deer, preached before noon; and according to a commission granted unto him by the Right Rev. Father in God, Patrick, Bishop of Aberdeen, gave institution and collation to Mr. James Moore, late minister at Rathen, and entered him to the office of minister of the Gospel in the kirk and parish of Philorth and Fraserburgh, and to the benefice thereof, having used all ceremonies and solemnities accustomed in decency and order at the said admission.

Mr Moore continued sole parochial minister till his death in 1703, as we learn from the following inscription on his tombstone:

"Here lyeth the Body of Mr. James Moore, Parson of Philorth and Minister of Fraserburgh, for the space of forty-four years, who died 23 March, A.D. 1703, and of his age 73."

He was succeeded by the Rev. Mr. Alexander Moore—his son—of whom it is recorded on the same stone, as "of Rathen, and minister of the Gospel in Fraserburge."

¹ The Chevalier Ramsay, author of *The Travels of Cyrus*, in a letter to Bishop Keith, dated Isleworth, Feb. 25, 1769, writes: "If, after this, you chance to see Sandy Strachan, Johnny Anderson, Davidson, and the lads about Rosshearty, mind me to them; but to Mr Moore your dear friend, in a particular manner." Bishop Keith adds: "This last was Mr Alexander

The memory of these transactions still lingers in the locality. At that time, according to the tradition, there were only four families in the parish favourable to Presbyterianism; the rest were the zealous advocates of Episcopacy. The fisherwives of Broadsea rose *en masse* to oppose the settlement of the new minister, being foremost in the assault on the church, within which the business of his induction was going forward. The result was the demolition of "the hail windows of the kirk." It is said that Lady Saltoun—probably Margaret, daughter of Archbishop Sharpe, dowager of the eleventh Lord Saltoun—although a staunch adherent of Episcopacy, perceiving the danger likely to accrue to these rough defenders of the faith, hastened to the village, and, assembling the insurrectionary dames, kindly but earnestly cautioned them against the repetition of such outbreaks. They are said to have listened with becoming respect to her ladyship's friendly advice, but seem to have been inclined not to allow the circumstance to pass without their own share in the argument. "Weel, my leddy, but ye ken as weel's we that they're nae *Guid's* Christians."

From the time of Mr Moore's death, for about four years, there was no regular Episcopal clergyman in the parish. A marginal note in the *Session Book* records, "July 2, 1721. An Episcopal meeting-house set up by Mr Swan this day."

The congregation could not have been very many years under the charge of Mr. Swan, as a letter ¹ from Lord Saltoun, the grandson of Archbishop Sharpe, to Bishop Dunbar, of date 12th August 1734, shows that for some considerable time the congregation at Fraserburgh had then been without a pastor. In this letter his Lordship tells the Bishop, "Wee all unanimously agreed to become suitors to yow to prevaile with the Reverend Mr. William Walker to settle among us as our pastor forthwith. . . . And wee purpose to send one of our number to attend the Countess of Erroll and Mr. Hay at their house of Slaines, to entreat their concurrence in so good a resolution, that Mr. Walker may the sooner be settled among us, and because the congregation have been now so long wanting ane established pastor, they and I jointly doe put up our humble request to yow to apply to my Lady Erroll and Mr Hay in our behalf for Mr. Walker soon as possible may be," &c.

The petition of his Lordship and the congregation seems to have been complied with; and up to the time of the fatal outbreak in 1745, the great majority of the parishioners continued attached and faithful members of the church of their fathers. Immediately subsequent to this period, the fury of the government was let loose on the Scottish Episcopal Church, and Lord Ancrum, with a

Moore, Episcopal minister at Fraserburgh the best of men I ever saw." The Johnny Anderson above mentioned was the same Dr Anderson whose legacy, in its present augmented value, is productive of so much benefit to the schools of the Episcopal church in the diocese. His fortune was realised in the West Indies.

¹ The original is in the possession of the Rev. Mr. Pressley.

detachment of soldiers, paid a visit to Fraserburgh, when the meeting-house, which stood on the site of the present Episcopal Church, was burnt to the ground.

The appalling nature of the penal statutes of 1746, and 1748, reduced those who were determined to cling to their creed and church, to adopt such measures as would enable them to enjoy the privilege of public worship without a direct infringement of the terms of the statute. Accordingly, they had the house of their clergyman, at a place called Middleburgh, so fitted up as that they might assemble and hear their clergyman, without either seeing him or being actually in the same apartment with him. One of the apartments seems to have been fitted up as a chancel, as we gather from the following curious document,¹ in the handwriting of either the father or the uncle of the famous Farquhar of Font-hill Abbey: "I, John Farquhar, wright in Bilbo, grant me to have received from Mr. William Walker, minister of the gospel in Middleburgh, the sum of five pounds sterlin money, and that as complete payment of what was due me by agreement with the manadgers of the Episcopall congregation in Fraserburgh, for making and erecting the altar² of the chappell there—of which sum of five pounds sterl., therefore, on the account foresaid, I hereby grant the receipt, and do discharge the said manadgers and all others concerned of the same for ever. As witness my hand at Bilbo, this fourth day of Aprile Jayvyc (*sic*) and fourtie nyne years."

The following document is valuable, as enabling us to form a notion of the arrangements which were made for the accommodation of a congregation in that season of hot persecution:—

"ACCOUNT of SEAT-RENTS at MIDDLEBURGH, collected from Mr. William Walker's hearers by Thos. Kilgour, for 1760.

East Room.		Paid.
1	My Lady Saltoun,	
2	Side south seat—Pitulle, Tech.,	
3	Memsie and Hatton's family,	
	Baillie Urquhart,	£0 10 0
	Thos. Kilgour,	0 7 6
4	James Brockie,	0 5 0
	James Cruden,	0 2 6
	Bell Cruden,	0 2 6
	Boghead and Wife,	0 2 6
	Elizabeth Birnie, mor., and sister,	0 5 0
	Alex. Hacket and mor.,	0 3 0
		£0 10 0
		0 7 6
		0 5 0
		0 2 6
		0 2 6
		0 3 0
		0 5 0
		0 3 0

¹ The original in the possession of Mr. Pressley.

² The Sacarium, as well as the Altar, is probably meant.

		Paid.		
	Bell Catto,			
	Christian Gill,			
5	Thos. Shirras,	0 2 6	0 2 6	
	Will. Reid, sen. and family	0 3 0	0 3 0	
	Will. Reid, jun.,	0 2 6		
	Mrs. Houston,	0 2 6	0 2 6	
	Mrs. Fowler,	0 2 6	0 2 6	
	James Whyt,	0 2 6	0 2 6	
6	Alex. Cruden, Wife, and Son,	0 4 6	0 4 6	
	Pat. Carden and Wife,	0 3 0	0 3 0	
	Westertown's Wife,	0 2 6	0 2 6	
	John Both,	0 2 6	0 2 6	
<i>Trans.</i>				
Seat on right side of minr.	{	Mrs. Burnett and Sons,		
		Mrs. Hacket (charged above),		
		Will. Mitchell,	0 2 6	0 2 6
		Geo. Lind,	0 2 6	0 2 6
Upon left side.	{	Will. Cardno, presenter,		
		Thos. Gray and Wife,	0 3 0	
		Geo. Low,	0 2 6	0 2 6
		Peter Donald,	0 2 6	0 2 6
		Daughters of Peter Butter,		
	John Seaton,	0 2 6	0 2 6	
<i>Middle Room.</i>				
	Mrs. Hasleed,	0 2 6	0 2 6	
	Mrs. Forrest,	0 3 0		
	Mrs. Downie,	0 2 6	0 2 6	
	Mrs. Low,	0 2 6	0 2 6	
	Mrs. Gill,			
	Mrs. Catto,			
	Lizzie Cheves,			
	Mrs. Weems,			
	Mrs. Donaldson,		0 5 0	
	Mrs. Reid,	{ 0 1 6	} 0 3 0	
	Mrs. Fraser, her daughter,	{ 0 1 6		
	James Coan and Wife,	0 3 0	0 8 0	
	Lizie Greig or Widdow Dudestown,	0 2 6	0 2 6	
	Christian Greig,	0 2 6	0 2 6	
	Mrs. Craig,	0 2 6	0 2 6	
<i>West Room.</i>				
1	Pat. Butter,			
	Robert Massié's Wife,	0 2 6		

			Paid.
	Geo. Cardno and Wife,	0 2 0	
	Margt. Ellis,		
	Jo. Low and Wife,	0 2 6	
	Thos. Robson, serv ^d . to Pat. Butter,	0 1 6	0 1 3
2	James Mowat, Wife, and Son (pd. two seats),	0 3 9	0 2 6
	Alex. Hutchison and Wife,	0 2 6	0 2 0
	Christian Oswald,	0 1 6	0 1 6
	John Shives Wife,	0 1 6	0 1 3
	Christian Catto,	0 1 3	0 1 3
3	Will. Mackie, Chapeltown, and Wife,	0 2 6	0 2 6
	John Marshall and Wife,	0 2 6	
	Theodore Simpson,	0 1 6	
	James Alehouse and Wife,	0 2 6	0 3 0
	Isabel Murray,	0 1 3	0 1 3
4	Alex. Alex. and Wife, in Coburtie,	0 2 6	
	Jas. Lorimer and Wife,	0 2 6	0 1 3
	Isobel Prat in Byndle,	0 1 6	0 1 6
5	Jo. Rainy, Dykes,	0 1 6	0 1 0
	Will. and Alex. Pirie, weavers (pd. by Wm. Pirie),	0 2 0	0 1 0
	Will. Pirie, messon,	0 1 0	0 1 0
	Sophia Pirie,	0 1 0	0 1 0
	Mary Cheyhn,	0 1 0	0 1 0
	Jean Tosh and sister,	0 1 0	
6	James Lorimer's Sons,	0 2 0	0 2 0
	Rob. Cardno's Sons,	0 1 0	0 1 0
	Anna Biddie,	0 1 0	0 1 0
	Alex. Devie,	0 1 0	0 1 0
	Will. Pirie,		pd. above.
			£6 11 9
<i>Trans Seat leading to West Room.</i>			
	George Rainy, messon, and Son,	} pd. in name and behalf of the whole here mentioned.	} 0 9 0
	John Rainy in Stonebridge, and Wife,		
	Alexander Rainy, his Broÿr.,		
	John Hepburn and Wife,		
	Pat. Gordon,		
	John Pirie, masson, Rosehearty,		
<i>Seat upon Long Saddle Bed.</i>			
	Lizie Murray and Mr. Alexr.	}	
	Lizie Arnot and mor.,		
	Will. Donald, Wife and Sister,		
Summ Total St.			£7 0 9

MIDDLEBURGH, *the 1st of March 1760.*—Then received from Mr. Kilgour the sum of Five Pounds sterling money, of seat-rents, by me,

WILLIAM WALKER.

MIDDLEBURGH, *the 2d of May 1760.*—Then received from Mr. Kilgour, Thirtie Shills sterlin, seat-rent, by me,

WILLIAM WALKER.

MIDDLEBURGH, *the 14th of March 1761.*—Then received the above Ballance, being Ten Shills. Nyne Pence sterlin, by me,

WILLIAM WALKER.¹

From this document we gather,—

- 1st, That congregations, during the persecution, did not assemble as a confused rabble, but in an orderly way, each in the place assigned to him.
- 2d, That the clergy received the merest pittance for their labours.
- 3d, That the sums paid afford evidence of the state of almost utter ruin to which Scotland was reduced by the events which originated in the change of dynasty, there being reason to believe that the sums paid to the clergy indicated the poverty, not the niggardliness of the flocks.

The following extracts from the Session-Book of Fraserburgh may be inserted, as curious records of a pious custom which seems to have been common among the fishermen and shipowners in former times, but which we fear is now altogether obsolete. It would appear that they were in the constant habit of vowing an offering to God whenever they were preserved from any imminent peril, or were successful in their labours, or when they sent a new vessel to sea :—

“7 Novr. 1666.—*Wednesday.*

The said day it is found that David Strachan hath given in four rix dollars (valued at £11, 12 Scots,) to the Poor's Box, which he offered at sea, to be distributed according to the direction of the Session.

And Alexander Ramsay has given in to the Poor's Box, offered by him and others in his ship at sea, two lbs.

And George Greig, merchant, and William Whyte, gave into the Poor's Box, one pound, offered by them at sea.

3 April 1667.—*Wednesday.*

The said day compeared the fishers in the town and Broadsea and considering the former acts of Session and old use and wont,

¹ The original in the possession of Mr. Pressley.

did promise that every day that they went to sea and took fish, they should give to the skipper of the boats 2d., or a fish worth it, to be kept by the said skipper till Martimas yearly, to be given to the Session before the yearly distribution to the poor, of which charitable works they were exhorted by the minister to be careful.

26 *Feburary* 1668.

The said day given in the Box by Allan Bridge, 2 lb., which was offered to the poor at the launching of his new ship.

September 16, 1668.—*Wednesday*.

The said day the Zetland merchants gave in the Box 3 lb., which they had offered at the sea for the poor.

25 *Nov.* 1668.—*Wednesday*.

John Watt in the Broadsea, gave in 12 sh. that was offered in his boat."

NN.—(Page 204).

The peculiar views of the *Quietists* seem to have been a refined modification of those of the *Mystics*. The principles of the *Mystics*—religious fanatics of the 14th century—while running out in some directions into every species of extravagance, social and political, embraced the elements of the deepest and truest piety. Amid the errors which overloaded their system, there were yet those among them styling themselves the "friends of God," who in the reaction against the specious corruptions and excessive ceremonialism of the papal court, were leading souls to God within the limits of the orthodoxy of the times, and feeding them with precious lessons of truth drawn out of the inexhaustible mine of Scripture; and thus leavening the mass of the people with those sentiments which afterwards developed themselves in the Reformation.

These religionists, who had had their first rise in the East, and been a source of considerable uneasiness to the Church, had sunk into comparative obscurity, when in the sixteenth century, they again sprang into notice in the West, under the modified system of the *Quietists*. The leading tenets of this school, according to Mosheim, were, "that the whole of religion consists in the perfect calm and tranquillity of a mind removed from all external and finite things, and centred in God, and in such a pure love of the Supreme Being as is independent of all prospect of interest or reward."

These opinions, as might be expected, were interpreted as a tacit censure on the Romish Church; the essence of papal piety having come to be placed in external works, and in the performance of a certain round of rites and ceremonies

Among the leading supporters of these transcendental doctrines are to be enumerated Fénelon, Archbishop of Cambray, and Madame de Guion, "a sprightly, impressible Frenchwoman." Bossuet brought the whole force of his genius against their tenets; but his arguments were ineffectual when opposed to the seductive influence of Madame de Guion, and the pathetic eloquence of the pure and spiritual Fénelon.

OO.—(Page 206.)

THE FORBES OF PITSLIGO.

Alexander, fourth Lord Pitsligo, and twelfth in descent from Sir William Forbes the first laird, was the last of the ancient and honourable race who inhabited Pitsligo Castle.

The plan of this little work would be incomplete without some notice of those who prominently figure in the history of the district and whose names are now little more than a tradition; but as a biographical sketch of Lord Pitsligo is already before the public, we shall confine ourselves to the mere outline of his remarkable and unfortunate career. And as an excellent resumé of the life of this nobleman is to be found in a review of the above sketch, by Sir Walter Scott, we feel we shall best fulfil our purpose by availing ourselves largely of its pages.

Lord Pitsligo was born in 1678, and succeeded to the title and estates in 1691. He was for some time resident in France, where he was admitted to the friendship of the celebrated Fenelon, whose warm and enthusiastic religious doctrines he cordially embraced. His religious principles, however, as a member of the Scottish Episcopal Church, remained unaltered, notwithstanding his intimacy with Fenelon and his predilection for the somewhat mystical divinity of that excellent prelate. He formed his taste and habits of society upon the best models which Paris then afforded. With a feeling natural to a Scottish nobleman, he entertained a devoted attachment to the exiled but native princes of the house of Stuart—the primary cause of all his future misfortunes.

When Lord Pitsligo returned from France, he took his seat in Parliament in 1700. It is no discredit either to his head or heart to say, that, obliged to become a member of one of the contending factions for the time, he adopted that which had for its object the independence of Scotland, and the restoration of its ancient race of monarchs.

On the proposal for a national union, Lord Pitsligo, like many a high-minded man, saw nothing but disgrace in a measure forced on by such corrupt means, and, in its commencement, exacting such national sacrifices.

Regarding the Act of Settlement and the Act of Abjuration as

unlawful, Lord Pitsligo retired to his house in the country, and threw up attendance on Parliament. Upon the death of Queen Anne he joined himself in arms with the Highlanders and Jacobites, headed by his friend and relation the Earl of Mar.

On the failure of this movement at Sheriffmuir, the confederacy was broken, and the nobles concerned in it were obliged to take refuge in flight. Lord Pitsligo was among the exiles, and spent five or six years abroad—partly at the court of St. Germain's.

Disgusted with the petty feuds and crooked intrigues of that miserable court, Lord Pitsligo returned to Scotland, having, as it is supposed, obtained some assurance that his past conduct would not be challenged.

After this his lordship seems to have resided chiefly at Pitsligo Castle, struggling with the difficulties of a small fortune and embarrassed estate, but distinguished for hospitality and kindness towards his neighbours, by charity and benevolence to the poor, and by good-will to every one.

Lord Pitsligo was past the age of active exertion, being sixty-seven years old, and affected with asthma, when, in the autumn of 1745, the young Chevalier landed in the west Highlands on his daring and romantic enterprise. The north of Scotland, Aberdeenshire in particular, abounded with high-spirited cavaliers, bred up in Jacobite principles; a leader was all they wanted. In this crisis, Lord Pitsligo's determination was looked for by all who adhered to the Jacobite cause, he being equally esteemed and beloved by his neighbours. "So when he who was so wise and prudent declared his purpose of joining Charles, most of the gentlemen in that part of the country, who favoured the Pretender's cause, put themselves under his command, thinking they could not follow a better or safer guide."

Lord Pitsligo has left his own testimony that he took a step of this important nature upon the most mature consideration, unblended either by ambition or enthusiasm, and with eyes open to the perils in which such a step involved him.

The die was, however, cast, and Lord Pitsligo went to meet his friends at the rendezvous they had appointed at Aberdeen. They formed a body of well-armed cavalry, gentlemen and their servants, amounting to the number of a hundred men. When they were drawn up in readiness to commence their expedition, their venerable leader moved to the front, lifted his hat, and looking up to heaven, pronounced, with a solemn voice, the awful appeal, "O Lord, Thou knowest that our cause is just!" then added the signal of departure, "March, gentlemen!"

Their arrival at the royal quarters in Edinburgh, was hailed with enthusiasm not only on account of the timely reinforcement,

1 The true old Jacobite rigidly held the principle of "the divine right of kings"—the Plantagenet idea that—

"of all the waters in the rough rude sea
an wash the balm from an anointed king:
the breath of worldly men can not depose
the deputy elected by the Lord."

but more especially from the high character of their leader. "It seemed," said Hamilton of Bangour, "as if Religion, Virtue, and Justice, were entering the camp under the appearance of this venerable old man; and what would have given sanction to a cause of the most dubious right, could not fail to render sacred the very best."

When all was lost at Culloden, Lord Pitsligo was reduced to the condition of an outlaw and fugitive. The aged peer did not fail to find among the common people of Scotland the same intrepid presence of mind and resolute fidelity which formed the protection of many an adherent of the Jacobite cause. Although the country was exhausted by the exactions of both armies, the half-starved inhabitants never hesitated to share their coarse and scanty meal with the unknown fugitive. Lord Pitsligo's food was often reduced to water brose; and once when he observed that the addition of a little salt would be an improvement, he was answered, "Ay, man, but *saut's touchy*."

It was about this time that the venerable nobleman was under the necessity of making the arch of the old bridge at Craigmaud an occasional place of concealment, or of taking refuge in the obscure cave at Ironhill, which now goes by his name.

As his Castle was not yet occupied by government, Lord Pitsligo took occasion to see it as often as possible. His lady, who still found refuge there, used afterwards to tell how her maid and she provided for the honoured fugitive the dress of a common mendicant. He sat by them while they made the bgs, which in those days, were a special part of a gaberlunzie man's equipment, and his lady long related, with wonder, how cheerful he was while superintending a work which betokened the ruin of his fortune and his state of personal danger. This disguise, though it did not deceive his friends and tenants, saved them from the danger of receiving him in his own person, and served as a protection against soldiers and officers of justice, who were desirous of seizing him for the sake of the price set upon his head. On one occasion he was over-taken by his asthma, just as a patrol of soldiers was coming up behind him. Having no other expedient, he sat down by the roadside, and anxiously awaiting their approach, begged alms of the party, and actually received them from a good-natured fellow who condoled with him, at the same time, on the severity of his asthma.

On another occasion, surprised in the house of a cobbler, Lord Pitsligo was for a moment compelled to assume the dress and tools of St. Crispin. And once, rumours having reached those in power that the proscribed nobleman occasionally concealed himself in a cave on the sea-shore, they sent a party in search of him, who applied at the farmhouse for a guide to the place of concealment. The guide told them she had no one to send with them, "unless that travelling man would take the trouble." A beggar, who was the traveller, rose up and offered to show the road. He con-

ducted them to the cave, but they found no Lord Pitsligo. He was not far distant, however, being the very person who had guided them to the place.

On another occasion, when sleeping in the barn of a tenant, he was made, after undergoing a strict personal search, to carry a lantern, to assist a party of dragoons, who were in quest of him, in their farther investigation of the premises, and actually received a shilling for his trouble.

But perhaps the narrowest escape he ever made was when, disguised as usual, he had gone into a house where he met with a fool called Sandy Annand. The poor creature, recognising his lordship could not be restrained from his demonstrations of respect and affection. At that moment a party entered the house in search of him. They immediately asked the fool who it was he was thus lamenting. The moment was one of intense anxiety, as nothing but betrayal was expected from the answer of the poor creature. Sandy, however, with that shrewdness which men of his intellects often exhibit on the most trying occasions, said, "He kent him ance, a muckle farmer, but his sheep a' dee'd in the forty."

Lord Pitsligo was attainted of high treason, and in 1748 his estate was seized upon by the Crown. In this desolate situation, proscribed, penniless, deprived of rank, name, and almost the means of existence except from the charity of the poorest of the peasantry, his life at the mercy of every informer, Lord Pitsligo maintained a resignation and patience equally superior to the feebleness of mind which sinks beneath human calamity, and the affected stoicism which pretends to rise above its feelings.

"The *naïve* dignity of the following passage," says Sir Walter Scott, "rises 'above all Greek, above all Roman praise,' it is the philosophy which can be taught by the Christian religion alone. 'This disposition did by no means raise me in my own opinion. I could not but own that I have ate, and drank, and laughed enough, everything beyond the rules of temperance; so I could not complain, but had reason to be thankful, to find myself put under restraint for the future.'"

By degrees the heat of civil rancour ceased, and Lord Pitsligo was suffered to remain at his son's residence of Auchiries unmolested during the last years of an existence protracted to the extreme verge of human life. He died, with a hope full of immortality, on the 21st of December 1762, in the eighty-fifth year of his age.

Lord Pitsligo was the author of several literary works, of which the principal is "Thoughts concerning Man's Duties and Hopes."

The Forbeses of Pitsligo are descended from the Forbeses of Druminnor.¹

¹ In most of the Peerage Books containing a pedigree of the Forbeses of Pitsligo, the succession of names is given thus:—

1. Sir William Fortes, one of the sons of Sir John Forbes, of Druminnor,

1. Sir William Forbes, one of the sons of Sir John Forbes of Druminnor,—commonly called *Sir John with the black lip*—came into possession of Pitsligo, Boyndlie, and other lands, in the time of James I., by marriage with *Margaret*, or *Agnes*, or *Mary* (it is doubtful which),¹ a daughter of Fraser of Philorth, by whom he had,

2. Sir Alexander Forbes, second Kt. of Pitsligo, married a dr. of the Earl of Erroll, by whom he had *William*, his heir; also, George; Arthur, of Riris in Fife; and several daughters, one of whom was married to John Gordon of Botarie; one to the Sheriff of Cromarty; one to the Laird of Montcoffer, and another, to Mowat of Balquholly. William married Christian (in other records Mariot), Ogilvie, daughter of Sir John Ogilvie of Lintrathen, (according to other records, Lord Ogilvie,) by whom he had a son *Alexander*, his heir, and William of the Daach.² William, the son and heir of Alexander, the second Kt., having died before his father, his son,

3. Alexander, succeeded his grandfather, as third Kt. of Pitsligo in March 1477. “On the 29th April 1477, Alexander Forbes was served heir to Alexander Forbes of Kinnaldy and Pitsligo, Kt., his

—commonly called *Sir John with the black lip*—married a daughter of Fraser of Philorth by whom he had a son, Alexander.

2. Sir Alexander Forbes of Pitsligo, who married a daughter of the Earl of Erroll, by whom he had *Alexander*, his heir, &c.

3. Sir Alexander Forbes of Pitsligo, married Christian, daughter of Lord Ogilvie, by whom he had *John*, &c.

4. John Forbes of Pitsligo, married a daughter of Sir Patrick Weems of Riris, by whom he had *John*, his heir, &c.

5. John Forbes of Pitsligo, married Jane, daughter of Sir William Keith of Invergie, by whom he had *Alexander*, his heir, &c.

6. Alexander Forbes of Pitsligo, known as the *Red Laird*, &c.

This arrangement is incorrect and incompatible with several legal instruments, obtained by the family, and issued at the time.

From investigations made by William Troup, Esq., M.A., and F.S.A., Registrar and Librarian, St. Andrew's University, to whose kindness I am indebted for the information, I have been able to give the line of succession in the text, which I believe to be the correct one.

¹ In the *View of the Diocese*, *Margaret* is the name given; in *Crawford's Lives*, *Agnes*; and in the *Brief account of the Family of the Frasers*, we are told that it was *Mary*. As James I. was born in 1394, and murdered on the night of the first Wednesday in Lent, (Feb. 20,) 1437, we can approximately fix the time when Sir William obtained the lands of Pitsligo. In the *Brief account of the Frasers of Philorth*, p. 7, it is said that Sir William Fraser had two sons and a daughter. . . *Mary*, who was married to Sir William Forbes, second son to Sir John Forbes of Druminnor, to whom he gave the lands of Pitsligo, which laid the foundation of that noble Family, which thereby carry still the arms of Fraser.” His marriage took place in 1423; he was slain in a feud, January 23, 1445, “the actors in which,” says the author of “a short chronicle of the reign of James II.” p. 38; “met at the Yetts of Arbroth, on a Sunday laite and faucht.”

² On the 19th Feb., 1466, a decret arbitral was pronounced between Sir John Ogilvie of Lintrathen, Kt., and Alexander Forbes of Kinnaldy, adjudging the lands of Mekill Warderys to Wm. Forbes, son and heir of the same Alex. Forbes of Kinnaldy, and Mariot (Ogilvie, his wife, the daughter of the same Sir John Ogilvie of Lintrathen in conjunct fee as formerly held by them. Sir James Ogilvie of Lintrathen was raised to the Peerage, under the title of Lord Airly, 28th April, 1491.

grandfather, (who died in the month of March 1477), in the barony of Pitsligo, with the house or tower, then valued at 100 merks, and 40 pounds in time of peace, etc." Sir Alexander married Isabel, daughter of Sir Patrick Weems of Riris, by whom he had *John*, his heir; another son, and three daughters; one of whom was married to William Woodman of Fenzies; another to William White of Aberdour; and another to William Lawson of Dysart. He died about 1493, and in 1495, (neither month nor day mentioned,) "Isabel Wemyss, Lady of Pitsligo, binds herself to warrant Wm. Forbes of Towüs, and John Forbes, his brother-german, in possession for six years, of the lands falling to her by reason of her terce in the barony of Kinaldy, and the third part of the half of the lands of Fechle, and Sonnabothl."

4. John Forbes of Pitsligo, succeeded his father, and "on the 9th Nov., 1496, was infeft upon a royal precept in his favour as heir to his father, Alex. Forbes of Pitsligo, in the lands and barony of Pitsligo, etc. He is stated in the service as being "only nine years of age." In 1524, Isabel Wemyss leased to her "lovit carnale sone, John Forbes of Pitsligo, for 40 pounds yearly, payable to her at Dysart in Fife her terce of the lands of Pitsligo." John m. Jane, dr. of Sir William Keith of Inverugie, by whom he had *Alexander*, his heir; Arthur who fell at Pinkie, (September 10th 1547); John, and William; and three daughters, one of whom was m. to the Laird of Laurenston; another to Forbes of Water-ton; and the third to the Laird of Pittendrum. John died May 16, 1556, in the seventieth year of his age, and was succeeded by his eldest son,

5. Alexander Forbes of Pitsligo, known as *the Red Laird*, fought at Pinkie, where he was severely wounded. He m. Beatrix Fraser, dr. of Philorth, by whom he had *William*, his heir; Alexander; John, who accompanied him to Pinkie where he was slain: and Hector, all of whom, except George, are said to have left children.

6. William Forbes of Pitsligo m. Catharine, dr. of Gordon of Strathaven, by whom he had two daughters, one of whom m. James Forbes of Lethenty, the other m. the Laird of Achinhove; he had no son, so that his brother,

7. Alexander Forbes of Pitsligo, second son of the *Red Laird* succeeded him. He m. first, Alison Anderson, the widow of Forbes of Tolquhon, by whom he had one dr. who m. George Menzies, the heir of Pitfoddels; and, second, Barbara, dr. of William, Earl Marischal, by whom he had a son,

8. Sir John Forbes of Pitsligo, who m. Christian, dr. of Walter Ogilvie, the first Lord Deskford, and by her had,

9. Sir Alexander Forbes of Pitsligo, who was raised to the peerage (24th June 1633) by the title of Lord Forbes of Pitsligo. He m. Jane, dr. of William Earl Marischal, by whom he had,

10. Alexander, second Lord Pitsligo,¹ who m. Mary, dr. of James, Earl of Buchan, and by her had,

¹ He was served heir to his father April 27, 1633, and being a minor, Alexander Forbes of Boyndie was appointed his Tutor. The Tutor was descended from one of the sons of the *Red Laird*.

11. Alexander, third Lord Pitsligo, who m. Sophia, dr. of John, Earl of Mar, by whom he had, Alexander, his heir; Charles, and two daughters, Mary and Jane. Charles died at an early age.

12. Alexander, the fourth and last Lord Pitsligo, m. first, Rebecca, dr. of John Morton, Esq., a London merchant, and by her had,

13. John, called the Master of Pitsligo, who m. Rebecca, dr. of James Ogilvie of Auchiries, in the parish Rathen. He died without issue, at Auchiries, August, 30. 1781.¹

Of the sisters of the last Lord Pitsligo, Mary, the eldest, was married (*first*) to *John*, the eldest son of Sir William Forbes of Monymusk, and so become the connecting link between Lord Pitsligo, and the present Baronet.

[*Note*.—On the death of her husband, Mary Forbes married (*second*) James, the eldest son of Lord Forbes who had by her one son and three daughters, the eldest of whom Sophia, was married to Charles Cumine of Kininmonth.]

The Master of Monymusk died before his father, and left two sons. William, the elder of these—on the death of John, Master of Pitsligo, 1781—became, through right of his mother, the heir and representative of the noble family of Pitsligo.

In Sir William, the fifth Baronet of Monymusk, the honours of the two families thus became united. He married Christian, daughter of his relative, John Forbes of Ladysford and Upper Boyndlie. He studied the law, and was rapidly rising to eminence at the Bar, when, in 1743, he was cut off in the very prime of life, leaving a widow with two infant sons. On the death of her husband, Lady Forbes lived for some years in the neighbourhood of Bognie; afterwards, for the sake of her children's education, she removed to Aberdeen, where her youngest son died.

Sir William, her elder son, a youth of great parts, was articled in 1754, to Coutts, a banker in Edinburgh; and in 1763, the old firm being dissolved, a new company was formed, consisting of Sir William Forbes, Sir James Hunter Blair, and Sir Robert Herries. "Of the new firm," we are told, "Sir William Forbes continued to be the head from that time till the period of his death; and to his sound judgment and practical sagacity in business, much of its subsequent prosperity was owing. His first care was to withdraw the concern altogether from the alluring but dangerous speculations in corn, in which all the private bankers of Scotland were, at that period, so much engaged, and to restrict their transactions to the proper business of banking. They commenced issuing notes in 1783, and, from the respect and esteem entertained for all the members of the firm, as well as the prudence and judgment with which their business was conducted, rapidly

¹ The Lady of the Master was the last of the family buried in the vault in the church of Pitsligo.

rose to a degree of public confidence and prosperity almost unprecedented in this country." On the death of the Master of Pitsligo, in 1781, Sir William succeeded to the upper Barony, called "the six ploughs in the moors;" and, in 1787, he purchased the lands of Pittulie and Pittendrum. Sir William Forbes was one of the most public-spirited men of his day. We find him taking an active part in the improvements of the city of Edinburgh in the establishment of charitable institutions, in the prosecution of measures for the improvement of the Highlands; and on his newly acquired estates he spared neither time nor expence, in reclaiming them from a state of positive neglect and sterility to one of advanced cultivation and productiveness—the improvement and happiness of his tenants coming in for a full share of his attention. We may close our record of this Baronet by remarking, that, while he restored the fortunes, he gave stability to the honours of this ancient family. He married Elizabeth, daughter of Sir James Hay of Hayston, by whom he had four sons—William, John Hay (Lord Medwyn), George, and Charles, and five daughters. He died in 1806, and was succeeded by his eldest son.

Sir William Forbes, the seventh Baronet. Sir William married Williamina, only daughter of Sir John Stuart, Bart. of Fettercairn, by whom he had three sons—John Stuart, Charles Hay, and James David, and a daughter, Jane. He died in the prime of his age, and was succeeded by his eldest son.

Sir John Stuart Forbes, Baronet of Pitsligo and Fettercairn, "who," says a writer in *Chambers' Biographical Dictionary*, "promises to uphold the character which has now become hereditary in his family." Sir John married the Lady Harriet Kerr, daughter of the Marquess of Lothian, by whom he had one daughter, Harriet Williamina, who was married in 1858 to the Hon. Charles Henry Rolle Trefusis, eldest son of Lord Clinton, now Lord Clinton.

On the death of Alexander Hepburn Murray Belches of Invermay, in 1863, Sir John succeeded, through right of his maternal grandfather, to that romantic and valuable estate, when he assumed the designation "Sir John Hepburn Stuart Forbes Bart." On his death, in 1865, Sir John was succeeded in his title, and in part of his estates, by his nephew, now Sir William Forbes of Pitsligo, eldest son of the late Charles Hay Forbes of Canaan Park, next youngest brother of the deceased. Charles married, 1833, Jemima Rebecca, third daughter of the late Alexander M'Donnell of Glengarry, and had issue four sons and three daughters. William, now Sir William, was born in 1835, is married and has issue.

PP.—(Page 208.)

ANDREW CANT.

The first minister of Pitsligo was Andrew Cant, born in the year 1584. He finished his education at King's College, Aber-

deen, and in 1614 was appointed Professor of Humanity in the same University; and soon after was instituted to the benefice of Alford, on Donside. As Episcopacy had been re-established throughout Scotland in 1610, there can be little doubt that Cant received Episcopal ordination, and in all probability at the hands of Blackburn, Bishop of Aberdeen.

Somewhere between the years 1630 and 1633 we find him employed as tutor in the family of the first Lord Pitsligo, and in 1634, when Pitsligo was first erected into a parish, he was appointed to the cure. Why he should have left his ministerial charge at Alford to engage in the inferior capacity of a private tutor seems to be uncertain, unless he had in view the above preferment.

He is said never to have been cordial towards the Bishops or their church, but about 1638 his hostility seems to have assumed a specific character. It was in July of this year that he was appointed by *The Tables* at Edinburgh one of three Commissioners to visit Aberdeen, and endeavour to press the Bond on the inhabitants of that city; and in November of the same year he sat in the General Assembly of Glasgow, by which Episcopacy was abolished, and the power of the king defied. "He beganne now," says Gordon in his *History of Scots Affairs*, "for his zeale to the Covenant, to be as much in request, as, for his nonconformitye, he had been out of fashion when the Bishoppes swayd. Bishop Patrick Forbessie did tolerate him; and his want of learning to mantane his opinions made him contemptible to the learned doctors of Aberdeen, who took no notice of him. This last yeare he grew more eminent by his zeale to the promovall of the Covenant, and in order to a furdre stepp to his preferment, this Assembly transplanted him to Newbottle, hard at the ports of Edinburgh, wher, some daye, it was thought he might enter the pulpitt as ther minister."

It would appear from Baillie's Letters (vol. i., p. 146) that Cant was thought, even by his own Covenanting friends, to be rather too fond of change. "Wednesday 19 was the twenty-fifth session. Mr. Andrew Cant was too easily, we thought, induced to be transported from Pitsligo to Newbottle."

Gordon goes on to say: "But his insociable temper quelld the citty and ministrye of Edinburgh towards him; and, therefor, after not long stay at Newbottle, he was, by the Covenanting factione of Aberdeen, some yeares after, thrust upon that towne." This was in the year 1640.

Cant never seems to have been popular in Aberdeen. On his first mission to that city, when sent by *The Tables*, he was anything but cordially received, being refused the use of the churches till he had given a satisfactory answer to certain "demands concerning the Covenant." He and his associates, the Rev. David Dickson and Alexander Henderson, had recourse to the open air, expounding their tenets, in the intervals between public worship,

from a gallery in the court of the Earl Marischal's house, occupied at that time by Lady Pitsligo, a "rank Puritan." The reception, however, was not flattering; for although a considerable crowd was attracted by the novelty of the spectacle, the temper of the people was sufficiently demonstrated by their pelting "the Apostles," as they were called, with stones and other missiles.

And when, two years subsequent to this, Mr. Cant was appointed minister at Aberdeen, he seems not to have been much more popular. Kennedy, in his annals of that city says: "For some time Mr. Cant had the whole ministerial charge. No sooner had he entered on his office than he began to exercise his ecclesiastical authority with much rigour, and even fulminated his anathemas against the civil magistrate for not complying with his dictates. His ecclesiastical tyranny at length became intolerable to the people, and his congregation was compelled to complain to the magistrates of his having introduced, under pretence of religious zeal, innovations and practices into the church, by which no person could be admitted to the communion except those who presented themselves for trial of their religious faith, and were found duly qualified, as fit Christians, to partake of that sacred ordinance. This complaint he appears to have disregarded, and in place of yielding to the remonstrances of the magistrates against the impropriety of his conduct, declaimed against them from the pulpit for their interference in what he considered to be cognisable only to the kirk-session."

"He would not baptize a bairn," says Spalding, "albeit at the point of death, but after preaching on Sunday, or any other preaching day in the week. He cried out against convening at lyke-wakes, reading of Scriptures, or singing of psalms at that time; but the dead corps to ly upon a board all night without any company; but neither of this could he get done. He brought in a lecture-lesson to be used Monday at night, Wednesday, Friday, and Saturday, instead of evening prayers. No communion given by Cant for the space of two years to the town of Aberdeen, till first they were well catechised, because he alledged they were ignorant." "This Mr. Andrew Cant used not oft the saying of the Lord's Prayer, either before or after sermons, as was wont in that kirk, but had prayers extempore long enough."

So Gordon, in his *History of Scots Affairs*, with reference to Cant's appointment to Aberdeen, and the strictness of his discipline, says: "He was by the Covenanting faction of Aberdeen thrust upon that towne; and, in compensatione of that service done to him, in *anno* 1648 he was the maine persecutor of Sir Patrick Lesly, provost, who had the chief hand in bringing him thither. During the power of the Covenanters he was dreadful to that miserable towne. After the English grew maisters of Scotlande, neither lovd nor feard but mockd."

He remained in Aberdeen "until the Restoration, when, retiring to the south, he deserted his charge, from which he was soon after formally deposed. He died on the 30th April, 1663, in the seventy-ninth year of his age, and in the forty-ninth of his ministry. He was interred beside the west wall of St. Nicholas, in Aberdeen, where his tombstone yet remains."¹

Cant, as well as the other two remarkable leaders, Dickson and Henderson, has been denominated "The Apostle of the Covenant;" and if untiring energy in bringing parties over to the Bond, and a rigid discipline exercised upon them after they had embraced it, constitute a claim to the distinction, he undoubtedly earned it. We find him traversing the country in search of disciples, and even accompanying the army during its campaigns, his name appearing as one of the appointed preachers. He is said also to have been chiefly instrumental in bringing over to Presbyterianism the Pitsligo and Boyndlie families, who, true to the doctrines of their teacher, were zealous supporters of its principles during the period of the Commonwealth. At the Restoration, Lord Pitsligo conformed to Episcopacy; but Forbes of Boyndlie, the Tutor of Pitsligo, continued his adherence to Presbyterianism; although to escape the fine imposed by Government, he affected, it is said, also to conform to the existing order of things.

To those who are curious in watching the changing phases of opinion, we may mention that, according to Chambers, "a clergyman, named Andrew Cant, supposed to have been a son of the celebrated Covenanter, was a minister of Edinburgh during the reign of Charles II., and consequently must have been an adherent of the Episcopal form of church government, which his father had so zealously opposed." And in a note to Gordon's *History of Scots Affairs*, it is stated that "his grandson, of the same name, was, in 1722, consecrated a bishop of the Scottish Episcopal Church; he died in 1728, leaving, among other works, some sermons upon the Festival of the Nativity, and on the Martyrdom of K. Charles I."

On Cant's removal from Pitsligo in 1639, he was succeeded in the charge by Arthur Forbes, who, it is said, was translated from Pitsligo to Inverwick, 16th July, 1646. The records are neither very complete nor very clear; but, as far as can be discovered, Arthur was succeeded by *Duncan Forbes*, who is said to have been "a very popular evangelical minister." He was a rigid Presbyterian; took a leading part in the business of the church courts; and for non-compliance with Episcopacy was, at the restoration of Charles II., ejected from his living, along with other six ministers of Presbytery—viz., Robert Keith of Deer, Nathaniel Martin of Peterhead, William Ramsay of Aberdour, John Stuart of Crimond, William Scott of —, and Alexander Irvine of —.

Mr. Forbes was succeeded by Alexander Swan, a zealous Episcopalian, who, according to the Presbytery Register, was inducted

¹ *Ib. note, p. 165.*

to the charge "on the 26th day of May, 1665." He died, according to the date on his tombstone, on the 26th August, 1686. He had married Anna Keith, who, on his death, retired to "Milne of Knock," Old Deer, along with her daughter, Sophia. Mill of Knock was then the property of Keith of Whiteriggs, who, it is supposed, was either the father or brother of Mrs. Swan. Mr. Alex. Swan was succeeded by his son, Mr. William Swan, who, along with many other clergymen of the district, retained his living till 1716. In the Presbytery Register, of date July 17, of that year, we find the following entry:—

"Mr. William Swan, incumbent at Pitsligo, ejected; ¹ Mr. Alexander Robertson, incumbent at Longside, ejected; Mr. Alexander Hepburn, intruder at S. Fergus, deposed; Mr. John Barclay, preacher in the meeting-house, Peterhead, deposed; Mr. William Livingstone, preacher in the meeting-house at Old Deer, and Mr. Alexander Craig, living in Fraserburgh, both deposed."

They were all summoned before the Presbytery; the charges against them being, that they were favourable to the Prince, and had wished his arms success; had read proclamations for his support, &c. Most of them appeared and defended themselves by the Acts of Parliament of 1693 and 1695; at the same time contending that the charges brought against them ought to be heard before a civil court.

The Church of Pitsligo has, as a matter of course, ever since that time, been a Presbyterian cure. Tradition says, that when Mr. Swan was ejected in 1716, there were not thirty in the parish who were not attached to the Episcopal form of Religion; in 1840, when Mr. Hume, the late incumbent, drew up his *Statistical Report*, there were just thirty-four of that creed within its bounds. But the struggle is no longer simply between Episcopacy and Presbytery; for there are, according to the above statement, independent of the 34 Episcopalians, 169 Seceders and Independents, 1 Baptist, and 1 Roman Catholic; not to mention the important section created in 1843, which brought into existence the Free Presbyterians or Non-Intrusionists.

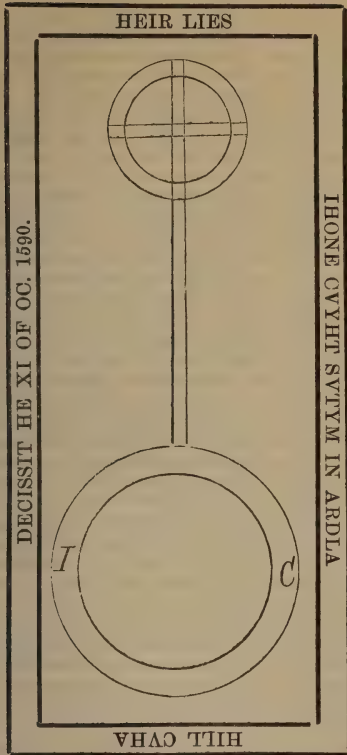
QQ.—(Page 211).

"About half-a-mile English east from the church (of Aberdour) is the site and remains of the ancient Castle of Dundargue, upon a rock of red freestone, sixty-four feet high from the beach immediately below, two hundred and sixty-one feet in length, thirty-eight feet mean breadth, making an area of nearly twenty-nine

¹ From an inscription on the tombstone, lately discovered, and now fastened to the east gable of the church outside, we learn that "Mr. William Swane, who entered to the ministry at Pitsligo, was ejected in 1716, and died at Cairns of Pittulie in 1742, at an advanced age."

falls, surrounded by the sea when the tide flows, except a narrow neck of rock and earth, which joins the Castle rock to the land, but decreases gradually till it reach the entry of the Castle, where it is only about four feet wide. Here the rock has been cut; but in place of the drawbridge, which (it is probable) had formerly given access to the castle, the narrow rock is made up with earth, in order to enable the tenants' cattle to get at the fine grass which grows on the rock. The only part of the castle now standing is the entry. The whole breadth of the front is only twelve feet; the door is four feet two inches wide, six feet high, and is arched; the height of the walls, twelve feet seven inches; the length of the side walls still standing is ten feet six inches; there are no other remains of the walls except the inside of the foundation, the outside having fallen down, owing to the mouldering away of the rock on which it was built. There is a fine level green, where the outworks have been, which has been secured on the land side by a wall (the foundation of which still remains) of the same kind of stone with the castle rock, cemented with lime after the manner of what is commonly called run lime, as the remains of the castle have also been, and which renders the walls so firm that you may more easily break the stone than separate it from the lime; on the outside of this wall or rampart is a dry ditch two hundred and ninety-six feet long, and still thirty feet wide and six feet deep. Running parallel to this are two other ditches of the same length with it; the first of these is twelve feet wide and ten feet deep; the mound, or the distance between it and the dry ditch or moat last mentioned, is forty feet. It must have been a very strong place, and could have received supplies of men and provisions by sea, as at full tide a small vessel could have lain to at the very foot of the castle rock. The garrison, however, might have been starved for want of water by cutting the pipes which conveyed the water to the castle from a spring about two hundred paces distant, some remains of which pipes have been found of late years by the tenants in digging the ground between the castle and the spring."—*Old Statistical Account*, vol. xii. The wall on each side of the gateway is perforated with small round port-holes; and the ditches are more filled up than they were sixty years ago.

RR.—(Page 214.)



Under the pulpit, at the Old Church of Aberdour, a gravestone was discovered with this epitaph, carried round the outer edges:—
 “Heir lies Johne Quhyt su tym in Ardlahill, quha decissit ye xi of Oc. 1590.”

On the north side of the Old Church a tombstone marks the resting-place of “Maister George Clerk, who entered Person of Aberdour, the 20th day of February, 1614 years, and departed

this lyfe the 18th of August 1644 years." Mr. Clerk was in Episcopal orders, and at the period of his incumbency the parish adhered to the ancient creed and government of that communion. For several years previous to Mr. Clerk's death, the wars of the Covenant were raging in the land, and it is doubtful whether, after his demise, the incumbency was filled till 1651, when, according to the inscription on another stone, "Maister William Ramsay, a faithful minister of the Gospel, was entered Person of Aberdour, the 2d day of January 1651, and departed this lyfe 31st day of Dec. 1690 years." By the time of Mr. Ramsay's settlement the king was martyred, the Commonwealth established, and Episcopacy put down. But the Restoration came, and with it the restoration of Episcopacy. This led to the ejection of Mr. Ramsay for non-compliance, and to the appointment of Mr. Reynold. On a third stone we read, "Here lyes Alexander Reynold, a faithful servant of God in the ministry, being admitted thereto at Aberdour, Sept. 17th, 1665, and dyed August 6th, 1691." This brief return to their former faith was interrupted by the Revolution, which took place three years before Mr. Reynold was called to his rest. William of Orange was on the throne, and the Presbyterian religion once more in the ascendant in Scotland. These frequent changes created a wide division in the parish, and it was during the interregnum which ensued between Mr. Reynold and the next incumbent that Mr. White of Ardlawhill, the "*Mess John*" of his day, performed his hebdomadal ministrations.

On "the vii. of the calends of Sep. 1697," as we learn from his tombstone, "Dominus Jacobus Brown," entered on his ministry in the parish.

In 1733, Mr. Brown was "transported to Longside," and a Mr. James Turing was appointed by the Presbytery to preach during the vacancy; and eventually, through the instrumentality of some of the leading men of the parish, was presented to the living. This created a violent schism, and his ordination was refused by the Presbytery. But the Synod took a different view of the case, and inducted Turing "by commission," on the 20th day of Sept. 1733. Twenty-nine days after his induction the minister was found suspended from a beam in his own manse. No official notice seems to be preserved of this transaction; but the circumstance of five individuals having died violent deaths within the space of as many years, was sufficient, in the popular mind, to fix the crime upon them.

SS.—(Page 222.)

THE BAIRDS OF AUCHMEDDEN.

The Bairds exercised considerable influence in the north of Scotland for upwards of two centuries, particularly during the troublous reigns of the two Charleses.

According to tradition, they came from the south of France, where there were several families of the name, in the time of Louis IV., and where, it is said, their descendants may still be found. The first of the name, in Britain, came from Normandy in the train of the Conqueror.

The old spelling was Bard, Barde, Beard, Byrd, and Bayard; and it was not till towards the end of the 16th century that it was written Baird. "Le Seigneur de Barde" is mentioned in an old History of Normandy in the Advocates' Library, as the follower of the Conqueror; Hollinshed, in his Chronicle, calls him "de Beart."

The next time we hear of the name is in the reign of Rufus, when William Bard was appointed to the see of Durham.

In 1178 we find the Bairds in Scotland, "Henry de Barde, Marischallus apud Strivelin," being a witness to a charter granted by William the Lion to the Bishop of Glasgow.

In 1228, Richard de Beard makes a donation to the abbot and convent of Kelso; and in the submission, sworn and subscribed, in 1292, by the nobility and principal gentry in Scotland, to Edward I., we find the names of Fergus de Barde of Meikle and Little Kyp, John Barde of Evandale, and Robert Barde of Cambusnethan.

Jordan Barde is mentioned, with great honour, as the faithful adherent and constant companion of Sir William Wallace, from 1297 to 1305.

In the Parliament held at Perth, in 1308, by King Robert the Bruce, Baird of Carnwath, and four other gentlemen of the name, were convicted of adherence to John Baliol, and executed—their estates being forfeited to the crown; that of Carnwath was given to Stuart of Darnley.

Sir William Baird of Evandale was with the Earl of Douglas at the battle of Poitiers, in 1356.

The first of the name that we hear of in the north, is Andrew Baird of Laverocklaw, son of Gilbert Baird of Posso and Liliass, only child of Walter Baird of Ordinhivas, to whom John Earl of Buchan, on Feb. 23, 1534, disposed the lands of Auchmedden, for a sum of money then paid, but under *reversion*.

This *Andrew Baird*, who was styled of Ordinhivas, married Bessy Lermont, daughter of the Laird of Balcomie, in Fife, by whom he had a son, George. Andrew died Feb. 10, 1543, and was succeeded by his son,

George Baird of Auchmedden, who, in 1550, married Elizabeth Keith, daughter of Alexander Keith of Troup, brother to the Earl Marischal. "This marriage," we are told, "acquired to George Baird the Regent Murray's friendship in a very particular manner, and it appears that he employed him much in his affairs, and placed great confidence in him. By a deed dated at Glasgow, May 15, 1568, the Regent, then wardator of the estate of Buchan, discharges the *reversion* of the estate of Auchmedden, and disposes the same,

heritably and irredeemably, to George Baird, and the onerous cause is 'for many acts of utility and friendship done to me, and sums of money given out by him in my service.' This was just eight days after Queen Mary's escape from Loch Leven, which threw the Regent into great consternation." He died May 21, 1593, leaving five sons—Gilbert, Andrew, Alexander, Patriok, and George.

Gilbert Baird of Auchmedden married his relative Lilius, the heiress of Ordinhivas, in 1578, and had by her *thirty-two* children, as is the unvaried tradition amongst their descendants, both in the north and south. We are told of the sons, whose names are *not* known, that several went into the church abroad, two went to Orkney and settled there, and three went to Ireland, as adventurers, in the beginning of King James's reign in England; and of the daughters, that one was married to a Scotch merchant in Denmark, and two became nuns. The sons whose names are known are—1. George, 2. Branden, 3. Andrew, 4. James, 5. John, 6. Thomas, 7. Walter, 8. Hugh, and 9. Magnus.

Of these I may mention the fourth son,

James, who "was brought up to the law, and became a person of great reputation in his profession. He was much trusted by Charles I., and by him appointed sole Commissary of the Ecclesiastical Court of Scotland. He purchased the lands of Byth, in Aberdeenshire, and had King Charles's warrant for making him *Lord Devern*, but he died before the patent was exped. He married Bathia, daughter of Sir John Dempster of Pitliver, and sister to the famous John Dempster, remarkable for his disputations among the foreign schools. From this marriage sprung the two families of *New Byth* in Haddingtonshire, and *Saughtonhall*, in the shire of Edinburgh." ¹

¹ The Commissary's eldest son, John, was an eminent lawyer. On the restoration of Charles II, he was made a knight and one of the senators of the College of Justice, by the title of Lord Newbyth. He sold the estate of Byth in Aberdeenshire, and purchased those of Foord and Whitekirk in Haddington, and got them erected into a barony, by the name of Newbyth.* This family has produced many distinguished names, among whom may be mentioned General Sir David Baird, the hero of Seringapatam.—See *Scottish Journal*, vol. i. p. 242.

Robert, the Commissary's second son, received a large patrimony, and became a merchant of great reputation and credit in Edinburgh. In 1660 he purchased the lands of Saughtonhall and others, and in 1695 was created a knight-baronet.

* There is a discrepancy between this account and that given above in the note—"The Lairds of Byth"—which it is difficult to reconcile. There Sir John Baird, the Commissary's son, is mentioned as the person who purchased the estate of Byth. And further, from what is said in this note, it would seem that in the note on "The Lairds of Byth," it should be stated as probable that Sir John sold the lands of Byth, to his cousin, Sir James Baird of Auchmedden, and that the charter of novodamus granted by Charles II., January, 1667, should be "erecting of the hail lands of Foord and Whitekirk in a barony, to be called the barony of Newbyth."

The names of Gilbert's daughters which have come down to us are—

1. *Elspet*, married to James Stewart in Newton of Balveny;
2. *Margaret*, married to James Harvey, of ward of Kilmundy;
3. *Anne*, married to John Keith of Northfield;
4. *Catherine*, married to Alexander Gordon of Blelack;
6. *Janet*, married to Robert Ogilvie, son of Sir George Ogilvie of Dunlugas.—‘All these had issue, except Lady Blelack.’”

Gilbert died in 1620, and was succeeded by his eldest son, *George Baird of Auchmedden*, who married, in 1616, Anne Fraser, daughter of the Laird of Philorth. In 1634 he was made high-sheriff of Banff by King Charles I.

When the Solemn League and Covenant was set on foot, Auchmedden for a time refused to subscribe, and in 1639 we find him, along with Abergeldy, Banff, Haddo, Gight, Udney, and other anti-Covenanters, at the Trot of Turriff.

“But now,” as stated by Mr. Fraser,¹ “everybody who would not subscribe was plundered, themselves and their tenants; so most complied, and, in May, 1640, George Baird of Auchmedden is chosen a member of committee, with Lord Fraser, the Master of Forbes, and the Lairds of Philorth, Monymusk, and Craigievar, who were all Covenanters, for guiding and ruling the public affairs of the town and county of Aberdeen.” He died Feb. 12, 1642, leaving behind him three sons—James, George, and Walter.

James, afterwards *Sir James Baird of Auchmedden*, was sent, when a boy, to Edinburgh, to his uncle the commissary, where he received his education along with his cousin, afterwards Lord Newbyth. He is said to have been “a man of very good natural parts, and had an air and address that commanded respect.”

After the battle of Worcester, the Parliament of England named eight of their principal members to go down to Scotland and treat with the Estates concerning an union between the two kingdoms. Sir James Baird and Udney were the two barons named by the county of Aberdeen to meet the English commissioners.

We are told that “there was a relation and great intimacy between him and Archbishop Sharp; and there is a letter “from Sir William Sharp of Stonyhill” to Baird of Auchmedden, written a few days after the event, giving an account of the murder of his father, the Archbishop.

In 1641, he married Christian, only daughter of Walter Ogilvie of Boyn, by whom he had three sons, James, John, and Alexander, and three daughters, Elizabeth, Anne, and Christian.

His eldest son, James, married the Lady Catharine Hay, daughter of George Earl of Kinnoul. He died of smallpox, in the year 1681, in the thirty-third year of his age.

¹ “Account of Families of Auchmedden, New Byth, and Saughtonhall,” p. 25.

On the occasion of this sad bereavement, Sir James wrote "some pious reflections and resolutions," which are still extant. Sir James died in 1691, in the seventy-second year of his age.

His daughter-in-law, Lady Catharine, was left by her husband with three sons and three daughters. James, the eldest, died at Edinburgh in the nineteenth year of his age, and George, the youngest, died in infancy.

William Baird of Auchmedden, her second son, succeeded his grandfather, and in 1698 married Mary, only daughter of Robert Gordon of Straloch, by whom he had two sons and three daughters. This lady died in 1710, and in 1712 Mr. Baird married his second wife, Elizabeth, daughter of — Abercrombie of Glassaugh, by whom he had a numerous family, several of whom died in infancy. He died in 1720, and was succeeded by the only remaining son of his first marriage,

William Baird of Auchmedden.—From some writings of his which still remain, particularly a translation from the Greek of Thucydides, he appears to have had a taste for literary as well as genealogical and antiquarian pursuits. His "Genealogy of the Family of Baird" has lately been printed. He was the early patron of James Ferguson, the celebrated machinist and astronomer, who mentions him in flattering terms in his autobiography.

"Mr. Baird, true to the traditions of his family, espoused the cause of the Stuarts, and in 1745 was an officer of the Prince's body-guard at the battle of Culloden. He continued in hiding for several years after that unfortunate affair, but at length found an asylum at Echt House, then the property of his relative the Earl of Fife." Here he continued to reside till his death in 1777. His property appears to have escaped confiscation; but in consequence of the large sums of money he had borrowed to aid the Stuart cause, he was necessitated, in 1750, to alienate the family estate to the Earl of Aberdeen.

He married Mrs. Anne Duff, eldest daughter of William Duff of Dipple, and sister of William first Earl of Fife, and by her had six sons and four daughters.

This fine old family, like many others in the kingdom, seemed now to be doomed to decay. The estates were gone, and of Mr. Baird's numerous family, the following is the brief and sad account:—

William, the eldest son, was educated at Westminster School, and afterwards entered at Trinity College, Cambridge, of which he became a Fellow. He studied the law, and was called to the bar; but in 1750, while attending the trials at the Old Bailey, he was seized with a pestilential fever, of which, after a few days illness, he died at his lodgings in the Middle Temple.—*No issue.*

Alexander, after receiving a good education at home, and taught "mercantile accomplishments," in an academy in London, went to Fort St. David as a writer in the East India Company's service. He died in 1761, *without issue.*

James was educated for the medical profession in Edinburgh; went to the East Indies as surgeon's mate on board the Pembroke man-of-war, and perished with her in the bay of Poleroon, in April, 1749.—*No issue.*

Charles was comptroller of customs at St. John's, in the island of Antigua, where he died, *without issue.*

John was bred to the navy, and in 1757 was promoted to the rank of commander. He married, but had *no issue.*

George was a merchant at Kingston in Jamaica, where he died, *without issue.*

Of the daughters,

Helen was married to Robert Farquharson, of the family of Invercauld. She had a family of one son and several daughters, all of whom died *without issue.*

Catharine died in infancy, of smallpox.

Anne died of consumption in the twentieth year of her age.

Henrietta was married in 1761 to Fraser, younger of Findrack, descended from the Frasers of Durris, and had issue—her descendants being the only direct representatives of THE BAIRDS OF AUCHMEDDEN.

TT.—(Page 247.)

THE COMYNS.

The first of this great name was *William Comyn*, who was appointed High Chancellor in the year 1133, and continued in that office till 1142. He, however, had no possessions in Scotland, being in holy orders.¹ He had two nephews, *William* and *Richard*. *Richard*, who inherited the family estate in Northumberland, obtained from *Henry*, the King's son,² the manor of *Linton-Roderick*, in Roxburghshire, which was the first landed property the Comyns held in Scotland. He is said to have been a great benefactor to the church—(a distinguishing feature in the Norman character)—and acted as Justiciary of Scotland from 1178 to 1189, about which time he closed an active and useful life. By his wife *Hexilda*,³ grand-daughter of *Donaldbane*, he had issue *William*, and others.

William Comyn succeeded his father in the estates of Northumberland and Scotland. On the accession of *John* to the English throne, he was one of the envoys sent by *William the Lion* to con-

¹ He had been bred a clerk by *Ganfred*, Bishop of Durham, Chancellor to *Henry I.* In 1140 he usurped the See of Durham, and kept possession of it till 1144, when he surrendered it to *William de St. Barbara*, the lawful Bishop.

² *Henry* died before his father.

³ *Wynton* erroneously calls the husband of *Hexilda*, *William*, and says he came from Normandy; and got the name of *Comyn* from being keeper of the king's chamber door, and saying "come in," the only Scotch words he could speak.

gratulate that monarch. From William he also acquired estates in Dumbartonshire. In 1210 he became *Earl of Buchan* by his marriage with *Marjory* or *Margaret*, the only child of *Fergus*, Earl of Buchan, and consequently countess in her own right. At the time of this marriage he was a widower, and had had by his former wife, whose name is not known, two sons, Richard and Walter, the latter of whom became Earl of Monteith. In 1218 he, as stated in the text, founded the Abbey of Deer, and about the same time made grants to the monks of Aberbrothock, Dryburgh, and St. Andrews.

By his Countess, Marjory, he had *Alexander*, who succeeded him in the earldom and estates of Buchan. He granted a charter to the canons of St. Andrews, confirming a donation made to them by "Fergus, Earl of Buchan, my grandfather," and by "Margaret, Countess of Buchan, my mother, in her widowhood." This Earl acted a very conspicuous part during the reigns of Alexander II. and Alexander III. He married *Elizabeth*, second daughter of Roger de Quinci, Earl of Winchester, who had obtained the office of *High Constable* of Scotland, and was in possession of large estates in Galloway and other counties.¹ On the death of his father-in-law without male issue, the Earl of Buchan obtained in right of his wife a large portion of her father's estates. Margaret, Countess of Derby, the elder daughter of de Quinci, succeeded, on the death of her father, to the office of Constable of Scotland; but in 1270 she resigned it to her younger sister, the Countess of Buchan, whose husband, in right of his wife, held that dignified office.

Alexander had three sons, *John*, *Alexander*, and *William*.² — *John* succeeded his father, and so became the third Earl of Buchan of the name of Comyn. He also inherited the office of Great Constable of Scotland; sat in the Parliament of Brigham, in 1290; was one of the nominees of John Baliol, in 1291; and in July of the same year swore fealty to Edward I. at Norham, and again at Munros in 1296. On Christmas day 1307, he, with a tumultuous body of English and Scots, which he had suddenly collected, encountered King Robert Bruce near Glenesk, in the Mearns, but where, according to Buchanan, there seems to have been no actual conflict, his troops having fled at the approach of the enemy. Comyn, in the following spring, either eager to efface this disgrace, or ambitious of the glory of finishing the war by himself, assembled a numerous body before the arrival of the English, and again encountered Bruce, who he understood was "sick almost unto

¹ De Quinci, Earl of Winchester, acquired the office of Constable, and also the estates in the west of Scotland, in right of his wife, Helen, the eldest daughter of Alan, Lord of Galloway, and Constable of Scotland.

² Nisbet says he had another son, Jurdan, who got from his father the lands of Inneralochy. In the public register office there is a confirmation of a charter to Jurdan Comyn, by Alexander, Earl of Buchan, of date 1277, of the lands Inneralochy; but this charter does not say that Jurdan was the son of the Earl, although it is probable.

death," near Inverury, but was defeated with great slaughter by that monarch, on the 22nd day of May, 1308. Having retired with the miserable remains of his army into his own territory of Buchan, he was pursued by Edward, the King's brother, who, having come up with him at Aikey Brae, finally routed him in a bloody contest, leaving him without a hope of recovering his fortunes.

Comyn soon afterwards escaped to England. The King seized his estates, but bestowed *one-half* of them on John Ross, in *tocher* with *Margaret*, daughter of *Alexander*, and niece to *John* the last Earl.¹ The greater part of the other half he gave to Sir Gilbert de Haya of Erroll: he also conferred on this faithful adherent the office of High Constable, granting it heritably by charter. The very name of Comyn, it is said, was at this time proscribed, so indignant was the King at the treachery displayed by nearly every member of that noble, but ambitious and faithless race.

Short as was the race of the Comyns, current tradition—for in some instances it scarcely amounts to authentic history—ascribes to this proud and enterprising family the erection of a whole line of castles along the seaward margin of their territory—*Slains*, *Rattray*, *Inverallocky*, *Cairnbulg*, and *Dundarg*, besides the family seat, and chief of all, *Kin-Edar*. Of these strongholds some were retained in their own hands, others were intrusted to the cadets of the family, or to families of older standing in the district, holding as vassals of the Earldom.²

UU. —(Page 249.)

THE URQUHARTS OF CRAIGSTON.

The name was originally written *Urichard*, and, according to Sir George Mackenzie, "the first of the family was a brother of *Ochonocher* (who slew the bear), predecessor of Lord Forbes; and having, in keeping the castle of Urquhart, on Loch Ness, took his surname from that place."

Among other subjects which occupied the attention of that singular, though certainly very learned man, Sir Thomas Urquhart, the grand-nephew of *The Tutor*, was that of Genealogy, on which he appears to have been sufficiently enthusiastic.³ Dr. Irving has

¹ By some it is said that Alexander, the brother of Earl John, succeeded to the Earldom; but Douglas shows that this is very doubtful. It is thought that he died before his brother. He left two daughters, Alice and Margaret. Alice married Henry de Beaumont; and Margaret, as we have just seen, married Sir John the Ross.

² See "Lives of the Lindsays," vol. i. p. 115.

³ "Παντοχρονοχρονον: or, a peculiar Promptuary of time, wherein (not one instant being omitted since the beginning of motion) is displayed a most exact Directory for all particular Chronologies, in what family soever, and that by deducing the true Pedigree and Lineal descent of the most ancient and honourable name of the Urquharts, in the House of Cromartie, since the creation of the world, until this present year of God, 1652."

given an account of this remarkable person in his *Lives of Scottish Writers* (vol. ii. p. 71 *et seq.*), in which he says: "Through one portion of his extraordinary career of genealogy he proceeds on solid ground. When he traces his descent from Adam to Noah, we are at no loss to comprehend the nature of his vouchers, so far at least as they relate to the male line; but when we descend from Japhet to Holocleras, who flourished 1565 years *before* the birth of Christ, and from Holocleras, who married the daughter of a Spanish sovereign, to the Thomas Urquhart who flourished 1446 years *after* the Christian era, and who by his wife Helen, the daughter of Lord Saltoun, had five-and-twenty sons, all men, and eleven daughters, all married women, it is impossible to accompany him without exhausting the largest measure of historical credibility." The work, however, by which Sir Thomas is best known is *The Jewel*,¹ which was also given to the world in 1652. In the following year he published his "Logopandecteision; or, an Introduction to the Universal Language, digested into these six several books. . . . Now lately continued and published for his utilitie and that of all pregnant and ingenious spirits." In 1645 he had published "The Trissotetras,"² a work displaying great ingenuity and mathematical knowledge.

It would be out of place to go farther into the history of Sir Thomas Urquhart—his travels abroad, his troubles at home, his varied acquirements, or his voluminous writings. Enough has been said to show that the district of Buchan can boast of its connection with one of the most extraordinary men of his age. He

Lond. 1652, 8vo. This, in shorter terms, he called "The Pedigree," and from the following account which he gives of its earlier history, it would appear that the world had made the narrowest escape possible of losing this treasure. "This ancient Pedigree, from amongst the regardless fingers of the promiscuous soldiery, was, by a surpassing honest and civil officer of Colonel Pride's regiment (Captain Goodwin), most opportunely rescued from the inexorable rage of Vulcan, to whom, by a file of musquetiers, it was consecrated, to afford smoak to their pipes of tobacco."

"Εκκυβαλανρον; or, the Discovery of a most exquisite Jewel, more precious than Diamonds inehased in Gold, the like whereof was never seen in any age; found in the kennel of Worcester Streets, the day after the fight, and six before the Autumnal Aequinox, anno 1651; Serving in this place to frontal a Vindication of the honour of Scotland from the Infamy whereinto the rigid Presbyterian Party of that Nation, out of their Covetousness and Ambition, most dissembledly had involved it."

² "The Trissotetras; or, a most exquisite Table for resolving all manner of Triangles whether Plain or Sphericall, Rectangular or Obliquangular, with greater facility than ever hitherto hath been practised; most necessary for all such as would attaine to the exact knowledge of Fortification, Dyaling, Navigation, Surveying, Architecture, the art of Shadowing, taking of Heights and Distances, the Use of both the Globes, Perspective, the Skill of Making of Maps, the Theory of the Planets, the Calculating of their motions, and of all other Astronomical Computation whatsoever; now lately invented and perfected, explained, commented on, and, with all possible brevity and perspicuity, in the hiddest and most re-searched mysteries, from the very first grounds of the Science itself, proved and convincingly demonstrated." By Sir Thomas Urquhart of Cromartie, Knight. Lond., 1645. 4to.

is said to have died abroad, of a paroxysm of laughter, on hearing of the restoration of Charles II.

The Tutor of Cromarty died at his Castle of Craigston, November 8, 1631, in the 84th year of his age, and was buried within his own aisle in the (old) Church of King-Edward.

VV.—(Page 261.)

THE TROT OF TURRIFF.

Not many weeks elapsed before there was another meeting between the Royalists and Covenanters at Turriff. We prefer giving a compressed version of the parson of Rothiemay's narrative of this ludicrous affair, to any statement of our own: "Whilst ther neighbours, the Covenanters, wer conveening from all quarters to Turreff, the gentlemen of the Gordones and Huntlyes followers wer as bussy running to ane heade about Strabogye. Thes thinges wer a doinge about the eleventh, twelfth, and threteenth dayes of Maye, by which tyme the number of such as wer conveened at Strabogye of the Gordones, and of the Forbesses at Turreff, was growne to some number. They fell next to consult what they should doe; and having gottne sure intelligence of the Covenanters rendevouze, pretended for keeping of a comitty at Turreff, they resolve, all with one vniforme consent, to fall upon them and chase them awaye. Ther projecte for to beat upp the Covenanters quarters at Turreff, in the night tyme, it being but eleven miles distant from Strabogye, was lycke to have stuckne; for when it came to that, that they wer in readinesse to marche, they coule not agree who should be commander-in-cheefe. After some dispute, it was in ende concluded that Sir George Ogilvye of Banfe, and Sir John Gordone of Hadda, should be generals conjunctly. But the greatest questione was behynde—what commissione they had for to fight, and what should be ther manifesto and qwarell. At last, Alexander Gordone of Carneborrow suggests ane overture, that ther should be a bande of associatione drawne upp, the which should declare that ther engadgement was for the maintenance of the king's prerogative; next, for the dutye, service, and honour, and safetye of Huntly and his familye; and for ther owne mutwall preservacione. This pleased all, and was subscribed by all the gentlemen present.

"Now they were in a readinesse to marche, and night was coming on, at which tyme they tacke way for Turreff. The van was givne to lievtenant collonel William Johnstone (sonne unto Robert Johnstone of Crimond, provost of Aberdeen), the only man of note in all ther company who had been bredd upp at the warre, and wanted neither gallantry nor resolution. They lyckwayes drew along with them four brasse feeld peeces which belonged to Huntlye. They came within muskett shotte of Turreff undescryed; for the

Covenanters, who wer ther in proportionable numbers, kept slacke gwardes, most pairt a bedd, and little dreamdd of ane infall that tyme of the night. But whilst the Gordons were over against the toune, the carriage of one of ther feeld pieces bracke: this tooke upp some tyme to helpe it, and was like to have marred all ther project; yet, having patched it up as weall as the time wold permitte, they come hard to the toune as the daye beganne to appeare, being so neer ere they wer discovered that their contre pairtye had scarce leisour to draw upp. Ther marche was along a valley which lyes east and west under the village of Turreff, which standes upon highe and steepe grounde upon the north syde of the valleye. They could not enter it in aeqwalle termes upon any syde, but either on the north or upon the easte, but best upon the east syde, though it wer the ende of the village farrest removed from them, who wer come from the west that night. Ther marche about the village, as it gave leisour to ther enemyes to draw up within the large street of the village, which runnes from the easte to the west, so it gave the Gordons a great advantage for to macke ane infall, the easte ende of the street being opne, without any gate or porte, and it capable to receive a number of horse or foote a breaste; besyde, the feeld hard by the streete levell, and usefull for drawing upp a greate number of men for reserve to second the persewers. The Covenanters made a fashione for to barricade that end of the streete, as the short tyme and few materialls, which were ill to be founde, but most of all ther confusione and trepidatione, would permitte; for within the village all was in confusione; and though ther wanted not many gentlemen of courage and gallantrie, yet it was to small pourpose whilst none was ther to commande, and nobody new whom to obeye; and meane whyle, as it befalls in such cases, all commanded, and no bodye obeyd.

“The Gordons fall on, and beginne to remove the slender barricadds that wer in ther waye; and withall let flee a salvo of ther musketts alonge the streete, which they seconded with three or four shotte of ther feeld peeces. This increased the feare that was befor amongst the Covenanters; and albeit that Sir William Keith of Ludwharne, a resolute gentlemen, and Sir William Hays of Delgatye, a gentleman bredd at the warre, called to the most resolute of ther syde, and did all that laye in them, for to breath courage in their comerads, and to keep off the Gordones, who wer pressing hard for to enter; yet all was in vaine; for in this very tyme the most of ther partye, without comminge to strockes, or fying of pistolls, wer begunne to runne everywher out of the opne villadge, specially by the way that goes southward through the valleye. The greater pairt fying, drew away such as wer resolute to have stooode to it, who, not being seconded, wer forced lyck-ways for to shift for themselves. And now the Gordones wer maisters of the streete. Ther fell only two gentlemen upon the Covenanters syde; upon the Gordones syde, one common foote-souldiour killed (by the unskillfullnesse of his own comerades fying

ther musketts, as was thoughte), whom the Gordons caused burye solemnly that day, out of an idle vante, in the buriall-place of Walter Barclay of Towey, within the church of Turreffe; not without great terror to the minister of the place, Mr Thomas Mitchell, who all the whyle, with his sonne, disgwysd in a woman's habite, had gott upp, and was lurkinge above the syling of the church, whilst the souldiours wer discharging volleyes of shotte within the church, and peircing the syling with their bullets in severall places.

"The Gordones being maisters of the villadge, ther common souldiours, who had marched all night, fell to rifle and plunder the townesmen's houses for meale, and tooke away what they pleased from such of them as they thought Covenanters. Heer the minister, whom they looked upon as ther enemye, sustaned the greatest losse. Ther next worke was to conveen all the inhabitants of Turreffe whom they could find out, and to cause them solemlye sweare and subscrybe to the *King's Covenant*. But that was to little pourpose; for, a few weekes thereafter, the minister of the place conveen'd all the inhabitants who had subscrybed and sworne to it, and, in presence of all his congregatione, having caused eache of them to give a solempne declaratione that they wer compelled so to doe, he caused them kneel down, and crave publicke pardone for ther breatche of Covenant; and then gave them a solempne absoluteione from ther oathe and subscriptione of the King's Covenant, declaring them all free from the obligation thereof.¹—This infall (known afterward commonly by the name of THE TROTT o' TURRA in derision) fell out May fourteenth, 1639, early in the morning."²

WW.—(Page 264.)

Auchry, like many other estates in the district, bears evidence

¹ From the short notice of Mr. Mitchell, in the "New Seatistical Account," it would appear that he was a man of no fixed principles, religious or political. "Mr. Mitchell was an Episcopalian and a Royalist in the beginning of the Civil Wars. Soon after he became a zealous Covenanter. Spalding, the local annalist of the proceedings of the day, states that, at the Trot of Turriff, in 1639, the loyalist barons, after dispersing the Committee of the Tables, there assembled, 'comes immediately back to Turreff, takes meat and drink at their pleasure, and fears Mr. Thomas Mitchell, minister of Turreff, very evill.' In 1642, we find from the same chronicler that 'the said Mr. Thomas Mitchell was accused before the provincial assembly of Aberdeen of a very heinous offence against religion and morality,' and that the assembly appointed a committee of thirteen ministers and eight ruling elders to take cognisance of this matter. After due investigation, it is satisfactory to be informed that 'Mr. Mitchell was absolvit from this scandall and found a guid bairne.'"—"New Statistical Account," pp. 989, 990.

² See "History of Scots Affairs," from 1638 to 1641. By JAMES GORDON, Parson of Rothiemay; Spalding Club Edition.

Spalding's account of "The Trot of Turriff" is not so full as Gordon's; but it is replete with the quaint humour peculiar to the inimitable chronicler, and is well worthy of perusal.

to the extensive changes which have taken place during the last century and a half in the proprietorship of the soil. The change of dynasty on the British throne proved the ruin of the greater number of the landed proprietors in Buchan. From their direct and warm espousal of the cause of the Stuarts, many were reduced to the necessity of seeking safety abroad, whilst their estates were confiscated to Government. But even those who took no active part against the existing dynasty, or who were permitted to retain their lands, were, in numerous instances, involved in inextricable difficulties, and reduced to the necessity of disposing of their estates. The harsh measures which were adopted by Government with regard to Scotland, after the two fatal outbreaks in 1715 and 1745, brought the country, and especially the less fertile districts, to the very verge of utter ruin. Many farms lay waste, no one being found able or willing to take them on lease. As a proof of this disastrous state of things, men, in many instances, were afraid to *bind themselves*, as they phrased it, by lengthened agreements, even when these were offered by the proprietors on the most favourable terms—mere *quit-rents*, and a *grassum* or *fine* at every period of nineteen years during the currency of the lease. As another proof of the ruinous state of the kingdom a century ago: The proprietors, in order to find tenants for their farms, had often to give them possession on conditions going under the designation of *steel-bow*, which meant that the proprietor furnished the *live-stock*, *seed*, and *implements* for the farm at the commencement of the lease, taking the tenant bound for the amount.¹

1 "The tales told of the 'Seven dear Years,' as they were emphatically termed, which concluded the last century (*i.e.*, from 1692 to 1699), are indeed tales of woe. Some of these seasons were not entirely unfriendly to vegetation, if the farmer had been provided—which he was not—with healthy seed to bestow on his fields Most of the inhabitants of this parish, reduced to misery, had neither money to purchase, nor horses to carry these essential articles. A few facts will illustrate the extreme distress.

"From the time that famine was felt, to the time that plenty returned, oatmeal sold for sixteen pounds Scots per boll. One Thomson, wadsetter at Haremess, driven from his home by want, was found dead near a stone, with a piece of raw flesh in his mouth. Of sixteen families that resided on the farm of Lettertie, thirteen were extinguished. On the estate of Greens, which presently (anno 1792) accommodates a hundred and sixty-nine individuals, three families—the proprietor's included—only survived. The extensive farms of Touchar, Greenness, Overhill, and Burnside of Idoch, now containing more than a hundred souls, together with some farms in the parish of Turriff, being entirely desolated, were converted into a sheep-walk by the Erroll family to whom they then belonged. The inhabitants of the parish in general were diminished to one-half, or, as some affirm, to one-fourth of the preceding number. When the means of saving the living and of burying the dead began to fail, natural affection was in a great measure suspended.

"Until the year 1709, many farms were waste. About that time the heritors enticed some substantial men, by the gift of a yoke of oxen and by moderate rents, to settle on their estates, or advanced, on what was called "Steelbow," a loan on their farms, to spirited and enterprising people, who, it was hoped, would gradually repay them. A ray of im-

At the Revolution the family of Con was expatriated; and, from a letter preserved in the charter-chest at Slains Castle, and dated from Paris in 1690, written by the grandson of "Old Patrick Conne of Achray," and addressed to John, Earl of Errol, it would appear that this old family was in very reduced circumstances: "Tho' this be a uerie unseasonable tym for writting, since the ordenarie commirce dis not goe on as formerly, yet necessitie oblidges us, in thir hard tymes, to find out some by way to make our present condition knowne to our friends, as I doe now to your lordship with my best respects; begging that your goodnes may extend itself now towards your poore seruents, for that litle anuel rent which is yearly due to me upon a part of your lordship's estat, whereof there is some arrieres besyds the yeare current deu at this term of Mertimes, which my cousin, the laird of Balquhyn, can make bettir knowne than I, to whom I have sent a general discharge and acquittance for all bygons, untill this uerie tearme, which shoves the trust and confidence I have in you bathe as persons of honor and justice that will doe noe bodie wrong," &c.

"For several generations past the Cumines of Auchry were the principal proprietors in the parish of Monquhitter, and were much and deservedly esteemed for their public spirit and private benevolence. About the middle of the last century, the late Joseph Cumine of Auchry was distinguished, not only in this district, but

provement burst from these gloomy seasons. One Morrison, driven from his home by famine, lived for some years in Ireland, but returned to his country with the good seasons, and brought along with him a few potatoes, which he taught the neighbouring gentlemen to cultivate.

"Another season of scarcity, occasioned by deep and untimely snow, occurs in the year 1740; and as there was no manufactory established in the country, and no work for the day-labourer, the utmost misery, though it fell short of death, was generally felt by the labouring poor. Many offered, but in vain, to serve for bread; and Mr. Duff of Hatton, who was then building, found a number of stout men who thankfully accepted twopence each day in full for their work.

"The coldness and storminess of the summer of 1782 excited fears in the minds of the discerning, but none suspected the magnitude of the impending evil. On the 5th of October, when oats and barley were generally green, a frost, armed almost with the rigour of a Greenland climate, desolated, in one night, the hope of the husbandman. The grain, immediately contracting a hoary whiteness, ripened no more. The potato and turnip, dwarfish from the severity of the preceding season, were extremely damaged. The produce of the garden was destitute of its usual nourishment. The fields yielded not a third of an ordinary crop. Oatmeal, dark in colour, was acid and disagreeable to the taste. No market appeared at which we could supply our urgent wants. Complete and hopeless ruin stared us in the face, and all ranks indulged the views of gloomy despondence. If, at this critical period, the American war had not ceased—if the copious magazines, particularly of pease provided for the navy, had not been brought to sale—what a dire scene of desolation and horror would have been exhibited in this country! From these magazines the exertions of heritors and people derived regular supplies. By the Divine blessing, health in an eminent degree prevailed. The efforts of industry were redoubled. Many a precious hoard of gold and silver was unlocked; and temperance—stern but friendly—established her reign on the solid base of necessity."—"Old Statistical Account."

throughout the whole of the north of Scotland, for the stimulus he gave to agricultural improvements. When he assumed the management of his estate in 1739, it was principally covered with heath, and yielded only £150 sterling of rent. He laid out extensive plantations around his house, subdivided his farm into ornamental enclosures, introduced a superior breed of cattle, founded the village of Cuminestown in the immediate vicinity of the church, and, in connection with some neighbouring gentlemen, established in this village a linen manufacture, which has been kept up ever since. By the judicious management of his property, he left it to his heirs yielding an annual revenue of more than £600 per annum. The rental of it was upwards of £2500 per annum in 1830, when it was divided into lots and disposed of by his son, the late Archibald Cumine, Esq."—*New Statistical Account*, p. 676.

The following well-merited notice of the spirited manner in which the present proprietor has improved the estate is from the same source: "James Lumsden, Esq., who was the purchaser of the principal part of the property (in the year 1830), has been doing much, and setting a laudable example in the way of improvement. He is draining and trenching to a great extent (viz. in 1842), and, by planting, hedging, and fencing, is not only beautifying his estate, but affording employment to a great number of labourers."

In a letter from Mr Lumsden, of date, Feb. 26, 1868, he says,— "Since 1831, I have reclaimed 800 acres or thereby,—500 being now let to tenants at fair rents; while about 300 are still in my own hand. The drains I have put in, would extend to many miles. I have enclosed some hundreds of acres with wire-fencing, for either Cattle or Sheep, and have rebuilt all my predecessor's stone dykes on the Home Farm. I have erected seven farm-steadings on the estate, all substantially built with stone and lime, and slated; also large sheds for sheep. The appearance of the estate is greatly improved, and the crops are earlier by eight days. The mill-dew common thirty years ago, and so injurious to the crops, has disappeared. The outlay has been great, but the return has amply repaid me."

XX.—(Page 267.)

In speaking of those immense blocks, so nicely poised, Wilson, the archæologist, says: "No evidences of ancient skill, or of primitive superstitious rites, are more calculated to awaken our astonishment and admiration of their singular constructors. There is so strange a mixture of extreme rudeness and great mechanical skill in these memorials of the remote past, that they excite greater wonder and awe, in the thoughtful mind, than even the imposing masses enclosing the sacred area of Stonehenge, or the circle of Stennis. It would, I imagine prove a much more complicated

problem for the modern engineer to poise the irregular mass on its point of equilibrium, than to rear the largest monolithic group that now stands to attest the mechanical power which the old builders could command.”¹

YY.—(Page 275.)

The late William Gordon, Esq. of Fyvie, with a view of ascertaining the dip of the horizon at his observatory in Fyvie Castle, employed Crombie, a very ingenious servant of his own, to take the levels of the Ythan. Crombie found that the ordinary current of the river at Waterton, a little above *Boat-of-Logie* three miles from the sea, is equal to the level of the sea at half-flood.

	Miles from the sea.	Feet.	Inches.	
At Waterton, . . .	3	0		0 above level.
... Fechil, . . .	4	0	4	...
... Ellon Village, . . .	5	4	7	...
... Eslemont, . . .	6	10	8	...
... Kinharachie, . . .	7	19	3	...
... Ardlethen, . . .	8	22	4	...
... Townhead, . . .	9	28	2	...
... Mill of Auchedly, . . .	10	31	11	...
... Mill of Schivas, . . .	11	39	0	...
... Mill of Kellie, . . .	12	48	0	...
... Opposite Haddo House	13	49	9	...
... Bridge of Methlick .	14	57	2	...
... Mill of Ardo, . . .	15	64	5	...
.. Little Gight, . . .	16	77	0	...
... Log House, . . .	17	78	6	...
... Braes of Gight, . . .	18	81	9	...
... Mill of Fetterletter,	19	91	8	...
... Dooley Bridge, . . .	20	110	10	...
... Pat. Mennies, . . .	21	113	5	...
... S. Dyer's Ditch near Fyvie Castle, . . . }	22	124	1	...

ZZ.—(Page 278.)

THE GORDONS OF AUCHLEUCHRIES.

With the house of Auchleuchries the name of Patrick Gordon will ever be associated. The *Edinburgh Review* for July 1856, in noticing “the diary of General Patrick Gordon,” says, that the policy towards Turkey, so steadily and successfully carried on by

¹ “Archæology of Scotland.”

the Russian Government for two centuries, was originally planned and conducted by General Patrick Gordon, the familiar friend and adviser of the Czar, Peter the Great, and the conqueror of Asof.

“Patrick Gordon was the second son of John Gordon, Esq. of Auchleuchries, in the parish of Crochdan, now called Cruden, in the county of Aberdeen, who was descended from the younger branch of the family of the Gordons of Haddo, now Earls of Aberdeen, the elder branch being the Dukes of Gordon. His mother’s name was Maria Ogilvie, and he was born on the 31st of March, 1635. Auchleuchries appears to have been a good estate in those days; the mansion-house was dignified by a square tower and the title of *Auchleuchries Castle*, and its proprietors were connected with the first families of the county. They were Roman Catholics, and consequently excluded from education at any of the Scotch Universities, and from every profession or calling in their native country. From 1640 to 1651, the two sons received the rudiments of their education at country schools in the neighbourhood. Very superior those Scotch country schools must have been in that age, to any schools to be found now in country parishes. Speaking and writing Latin, a rudimentary knowledge of science, and a training of the faculties to enter with advantage on higher studies, appear to have been given in such common country schools; but, above all, they formed the qualities of men singularly qualified to play a manly part in the rude game of life.

“At sixteen years of age, Patrick Gordon, having no prospects at home, resolved to go abroad to finish his education and to push his fortune. In 1651 he embarked from Aberdeen in a large merchant vessel, and in due time was landed in the mouth of the Vistula. He entered a Jesuits’ college at Frauensburgh, where he remained three years, and acquired a perfect command of Latin, French, German, and Polish, and such a knowledge of the mathematics and mechanics, that he was unrivalled as a military engineer among the men of talent then attracted from all countries to the service of Russia.

“At twenty years of age, Gordon enlisted in a troop of cavalry in the Swedish service, commanded by Captain Gardine, a Scotchman.

“Foreign service—the Swedish, Polish, Austrian, Dutch, French—was then, and long before, what India and the British Colonies have since become—the field in which cadets of Scotch families of the higher class, excluded by the feudal law of succession from any share of the landed patrimony at home, sought a living and an establishment. The trading class also of the Scotch people, owing to the poverty of their native country, had to seek business in the markets of Poland, and the countries on the southern shores of the Baltic. In all the considerable towns, the Scotch *Krämers*, that is, shopkeepers, and travelling merchants, or pedlars, attending the great fairs in the interior of the country, were recognised as an important branch of the mercantile community.

“The military adventurers from Scotland, in foreign service, appear to have been engaged, at the time we are speaking of, on two different principles. 1. Some raised regiments at home—each captain, lieutenant, and ensign bringing a stipulated number of men for his commission, and joined the army in which they intended to serve, with their proprietary regiments—proprietary, because each officer had a real property in his commission, having invested money in bringing together the number of men to be produced for it, either by recruiting at home or in the country, by arrangements with the small tenants or clansmen. This was the origin of the purchase and sale of commissions in the British army. The retiring officer had actually paid the money in raising recruits for his commission, and was, in strict justice, entitled to be paid by his successor.¹ 2. The other principle was that of the gentleman adventurer, joining a regiment, either native or foreign, as a volunteer or cadet, serving in the ranks as a private soldier, but entitled to his promotion to an ensigncy in his turn, on a vacancy occurring in the regiment.”

We cannot follow General Gordon throughout all his fortunes. We are told that “he died, after a short illness, in November, 1699, the Emperor of all the Russias watching and weeping over the deathbed, and closing the eyes, of Patrick Gordon of Auchleuchries.”

The Gordons trace their lineage from Adam de Gordun, who accompanied Malcom III. from England into Scotland, in the year 1057. From that monarch Gordun received a grant of lands in Berwickshire, on the Tweed, where he settled. The lands, according to a French custom common in those days, were called, after his own name, *East and West Gordun*. He was with the king at the siege of Alnwick, where he was killed, Nov. 13, 1093. He was succeeded by his son,

Adam de Gordun, who, in 1130, granted lands to the abbey of

¹ In the Thirty Years' War, a large proportion of the Swedish army is said to have been composed of Scotch regiments raised in this way; and even so late as the beginning of the present century, a Scotch Brigade was kept up on this principle by the Dutch government. Aytoun, in his “Lays of the Scottish Cavaliers,” says: “Some years ago, while visiting the ancient Scottish convent at Ratisbon, my attention was drawn to the monumental inscriptions on the walls of the dormitory, many of which bear reference to gentlemen of family and distinction, whose political principles had involved them in the troubles of 1688, 1715, and 1745. Whether the cloister which now holds their dust had afforded them a shelter in the latter years of their misfortunes, I know not; but, for one that is so commemorated, hundreds of the exiles must have passed away in obscurity, buried in the field on which they fell, or carried from the damp vaults of the military hospital to the trench, without any token of remembrance, or any other wish beyond that which the minstrels have ascribed to one of the greatest of our olden heroes—

‘Oh! bury me by the bracken bush,
Beneath the blooming brier;
Let never living mortal ken
That a kindly Scot lies here!’”

Kelso, founded by King David in 1126. He was succeeded by his son,

Richer or Richard de Gordun, who, as we learn from a charter of date 1170, granted certain lands to S. Mary's Church and Monastery of Kelso, and to S. Michael's Church of his own village of Gordun. He died about the year 1200, and was succeeded by his son,

Thomas de Gordun. In the chartulary of Kelso we find four grants made by him between the years 1230 and 1258. He died in 1260, and was succeeded by his daughter,

Alicia de Gordun, who married her cousin, Adam de Gordun, who joined the Crusaders, and died at Tunis in 1269. His widow, in 1274, granted a charter, wherein she is designed daughter and heir of Sir Thomas Gordun, younger, knight, spouse of the late Adam de Gordun. She was succeeded by her son,

Adam de Gordun, who, having obtained an estate in England, was summoned to attend King Edward the First's lieutenant at Gloucester, in 1287. He died about the year 1295. The Gordons, by this time, had extended themselves beyond their original territories.

Adam de Gordun, who flourished at the end of the 13th century, was the common progenitor of the Gordons of the north and of Galloway. The first notice we have of him is as a gallant knight, giving his support to Sir William Wallace, and afterwards contributing his exertions to the final success of the Bruce, from whom he obtained a grant of the lordship of Strathbolgie, being part of the estates of David de Strathbolgie, the "faithless Earl of Athol." To his second son, William, the progenitor of the Viscounts of Kenmure, he granted lands in Galloway and Roxburghshire. Sir Adam fell at the battle of Halidonhill, in 1333, and was succeeded by his son,

Alexander de Gordun, who was slain at the battle of Neville's Cross, in 1346. His brother,

John de Gordun, was at the same time taken prisoner, and did not obtain his release till 1357, when William, the first Earl of Douglas, became bound as one of his securities. He was succeeded by his son,

John de Gordun, who, in 1376, received from King Robert II. a grant of the barony of Strathbolgie, in which charter he is designed *Joannes de Gordon* (now first altered from *Gordun*). The estate is granted to him and *his heirs whatsoever*. In this charter mention is made of the former grant of Strathbolgie by King Robert I. to his grandfather, Adam de Gordun, and that it had not taken effect because the Earl of Athol had returned to his allegiance, but was now again forfeited. He married Elizabeth, daughter of Cruickshank of Aswanly, by whom he had three sons, Adam, John, and Thomas.

1. Adam fell at Homildon in 1403, and left an only daughter, *Elizabeth*, who, in virtue of the charter of King Robert II., suc-

ceeded to the estate of Strathbolgie, and the other estates of *Gordon* and *Huntly* in Berwickshire, which were settled in the same manner, *namely*, to *heirs whatsoever*. Elizabeth married, in 1408, Alexander Seton, second son of Sir William Seton, who assumed the surname of Gordon; and from this marriage are descended the Dukes of Gordon, the Earls and Marquises of Huntly, &c.

2. John, of Scurdargue, and

3. Thomas, of Ruthven. These two are commonly known as *Jack* and *Tom*. Jack of Scurdargue, who married Margaret, daughter of Sir Patrick Maitland of Gight, died about the year 1420, and was succeeded by his eldest son,

John Gordon, who acquired the lands of *Auchleuchries*. He married Elizabeth Abernethy, daughter of Lord Saltoun, and from these the Gordons of Auchleuchries, &c. are descended.

Thus the Gordons have, for four centuries and a half, been known as *the Seton Gordons* and the *Jack and Tom Gordons*—the former, or eldest branch, giving birth to some of the highest rank in the land; the latter, comprehending the descendants of the two younger sons of John de Gordon and Elizabeth Cruickshank, laying claim to purer ancestral blood. Both the Seton Gordons and the Jack and Tom Gordons have produced men distinguished for their talent and eminence as scholars, statesmen, and warriors.

AAA.—(Page 280.)

THE BUCHANS OF AUCHMACOY.

“It appears from Robertson’s Index of scarce Charters, that the Buchans of Auchmacoy were proprietors of that estate so far back as the year 1318, holding it of the Earl of Buchan until the forfeiture of the too powerful Cummins in the reign of King Robert Bruce. In 1503 James IV. gave Andrew Buchan of Auchmacoy a new charter, and erected his lands into a free barony, which has been inherited by his lineal male descendants ever since.”—*New Stat. Account*, p. 807. In the *View of the Diocese of Aberdeen*,¹ written about the year 1730, we find it said that “this family has possessed Auchmacoy these four hundred years; the first of them having been a son of Cummin, Earl of Buchan (whence Auchmacoy still bears the coat of Cummin, Earl of Buchan, with a mollet for difference), who had got this small estate from his father, and did, notwithstanding the almost general rebellion of his clan against King Robert I., adhere so faithfully to that prince that he was allowed to retain his estate (when the other Cummins were forfeited) upon the condition of his taking a new name: whereupon

¹ Pp. 361, 362.

he chose that of Buchan. Those of this family have been frequently bailies to the Bishop of Aberdeen."

"This family lately produced a man eminent for courage and antient honesty, Major-General Thomas Buchan, who adhered most faithfully to King James VII. and King James VIII. after the Revolution, having maintained that cause by his sword, both in Ireland and Scotland. He died at Ardlogie in Fyvie, and was buried in Logy-Buchan, A.D. M.DCC.XX."—"He was the third son of James Buchan of Auchmacoy, by Margaret Seton, daughter of Alexander Seton of Pitmedden. . . . After the fall of the celebrated Dundee at the battle of Killiecrankie, and the repulse of General Cannon at Dunkeld, he obtained the chief command of King James's forces in Scotland. . . . There can be little doubt that General Buchan, though not in command, was present with the Marquis of Huntly's troops at the battle of Sheriffmuir, on the 13th November, 1715."—*New Stat. Account*, pp. 806, 807.

From an account of the parish of Logie-Buchan, written apparently about 1725, and preserved among Macfarlane's MS. Geographical Collections, we find it stated that "on the north side of the river stands the house of Auchmacoy, a large mile from the church, (in whose interest there are ruines of ane old chapell; with a mortificatione of a house, yeard, and some land, for two old people, which is kept up in guid repair); and the house of Birness, two miles north from the church. No mosses, no moors, nor loughs of water remarkable; the kirk is a mile and ane half from the seaport: no publick road thorow it. We cannot learn to what saint it had been dedicated, unless it be to St. Andrew."

BBB.—(Page 282.)

THE FORBES OF WATERTON.

"About the time of the Restoration, the lands of Carmuck passed from their old proprietors. On the 4th August, 1669, Sir John Forbes of Watertoun obtained a charter under the Great Seal, of several lands, 'together with the heritable office of Constabulary of Aberdein, haill priviledges, liberties, proffaits, and commodities belonging to the said office, vpon the resignation of Johne Kennedies—elder and younger—of Carnmux, and Johne Moor, thereafter of Carnmux, and Mr. William Moir, advocat, and the said Sir Johne Forbes.' The charter was ratified by Parliament on 23rd December, 1669. In 1677 Thomas Forbes of Watertoun was served heir to Sir John Forbes of Watertoun, his father, in the hereditary office of the Constabulary of Aberdeen, and in the lands of Carmucks, and the maynes thereof. 'Sir John Forbes of Waterton,' says Nisbet, 'bears quarterly as Tolquhon, and, by way of surtout, an escutcheon *argent*, charged with a sword and key, saltierways *gules*, as Constable of Aberdeen, by succeed-

ing to the lands of Cairnmuck, and in which office he was established by act of Parliament.'—See *Book of Bon-Accord*, vol. i., pp. 374, 375.

The Forbeses of Waterton had an aisle, as it was termed—that is, one of the transepts, in the old church of Ellon. Several monumental stones were built into the walls of this part of the sacred edifice; and one, still to be seen, records the building and rebuilding of the Waterton transept or chapel:—"Built by T. F. of W., son to W. F. of Tolquh, and J. R., dau. of Balmain, in 1637. Rebuilt by T. F. of W., and M. M. (Margaret Montgomery), in 1755." Other stones, charged with the records of this ancient house, are still to be seen; but, like the memory of the family—in a locality once distinguished by its presence—they are now fast losing their distinctive impress.

The following extracts are copied from a small volume, entitled "Memoranda relating to the Family of Forbes of Watertoun"—from a MS. of the deceased John Forbes, and is now (1857) printed solely for the use of members of the family,"—a copy of which the present writer had the honour to receive from John Forbes, Esquire, the lineal descendant of this ancient family.

"1630, Dec. 8.—Sasine in favour of Thomas Forbes of the lands of Abbotshall and Candland, in the parish of Ellon, proceeding on a disposition by his father, William Forbes of Tolquhon, who grants these lands to him and his heirs male."

"1633.—Mutual discharge and confirmation between Alexander Bannerman, formerly of Watertoun and now of Elsick, Sir George Johnstone of that Ilk, Bart., and William Forbes of Tolquhon, recites, that in May, 1711, the said Alexander Bannerman sold and disposed the land of Abbotshall, &c., to John Johnstone of Caskieben, father of Sir George, and that on the 20th of January, 1616, the said George Johnstone of Caskieben disposed these lands to William Forbes of Tolquhon; but none of the said parties having ever been infest, Alexander Bannerman grants a precept for that purpose, and the other parties join in a mutual release."

"1634.—Contract between Alexander Bannerman of Elsick, Sir George Johnstone of Caskieben, and William Forbes of Tolquhon, and Thomas Forbes of Waterton, recites, that in November, 1606, Sir Walter Ogilvie of Findlater, Knt., Lord of Deskford, sold the fishing of the water of Ythan to George Bannerman of Watertoun, to be held of the said Sir Walter at a feu-duty of six shillings a year, which duty was given up by deed, registered November, 1625. This was transferred with other lands to John Johnstone of Caskieben, and by his son Sir George, to William Forbes of Tolquhon, who now joins in a general discharge, and settles the same on his son Thomas Forbes of Watertoun."

"1637.—Kennedy of Carmucks sells and makes over part of the Moss of Ardgrane to Thomas Forbes of Waterton."

"1652.—Several disputes having arisen between Thomas Forbes and Kennedy of Carmucks, hereditary constable of Aberdeen, con-

cerning the bounds of their estates, and a trench which Kennedy caused to be dug across the highway leading to Ellon, were left to arbitration. But in February, 1652, news being brought to Wattertoun that Mr. Kennedy was proceeding with his tenants in this work, Thomas Forbes rose from dinner and went with some of his servants and the sheriff-clerk of Banffshire, &c., to hinder him; the Kennedies being armed, broke the arm of the sheriff-clerk, shot one of the servants through the body, and wounded Mr. Forbes in the head, of which he languished till the month of June, and then died. The Kennedies then fled, and were outlawed and forfeited, in consequence of a criminal process which lasted several years."

Connected with this business, the volume contains the following "Informations for the relict and children of the deceased Thomas Forbes of Wattertoun, the father and mother of the deceased George Spence, his servant, and Alexander Bruce, late sheriff-clerk of Banff [1652]:—

"May it pleas Your Honouris be informed that thair is ane hie mercat way which leades from the house of Wattertoun to the churche and toun of Ellone, of which toun the most part perteines to the deceised Thomas Forbes, and the landis on both sydis of the way to him and Carmuckes in rin rig. A litle be north the hie way, Kermucks hes ane considerabl pool, which intending to dry, he would neides draw ane deip ditch theirfra, throu the hie way towards the river Ythane on the south, which ditche could be of no les deipnes then 14 futtes whair the way was to be broken, and which he wes desyred to draw another moir convenient and lawfull wey than by breaking illegallie the high way, but would not. And the said Thomas, considering that it was against the law and much prejudiciall to him, his family, and tennents, and to the wholl country, if the common passage sould be thus violat, he desyred Mr. Johnn Patersone, minister of the parochie, to deall with Kermuckes to desist from his unlawful purpose; who haveing refused this just desyre, Mr. Johnn did convey the Lairdes of Foverane and Udney to treat upoun the bussines, who moved the pairties to accord that the mater sould be referred to friendes, and in the meane tyme the work to desist. Bot this comouning haveing taken no effect by the fact of Kermuckes younger, Wattertoun did thane apply himself to lawieris, whose counsall was that, according to law and custome of the natione, he sould first use civill interruptione be way of instrument, and if he would not forbear, then *via facti* to have some persones readie with shooles and spades to cast in what sould be digged furth at their approche to the hie way.

"Now, at this tyme, thair bieing no judicatories, Wattertoun caused supplicat the Commissionaris at Dalkeith, that some might be deputed to examine the bussines; bot befor the commissiouners could be exped and sent north, that bloodie act was committed. Upoun the 12 of Februarii, Wattertoun did in a most sober way,

by a nottar and witnesses, use civill interruptione, intending to bring his people with spades and shoules, the tyme of thair approche to the way, [and] the said Mr. Johne Patersone did of new mediat and gat assurance from Kermuckes, his lady and sone, that thair sould be no farther working, which he did signifie to Wattertoun, whairwith he wes well satisfied.

“Contrair to which assurance he and his sone did convene thair servantes and tenentis, with some ydle persones who had been souldieris, all in armes, himself with ane prodigious two-handed suord, whair of Wattertoun having notice and being amazed, his domestickes and he ran furth in a confused way of purpose only to mak civill interruptione, and before he could come to the place his servante was wounded and schott with a pistoll ball, whair of he died, by Kermuckes’ paitie, and Alexander Bruce cut through the arme and maymed with a two-handed suord; and efter Wattertoun cam to the grund, Kermuckes did, with the same suord, most barbarously wound him over the head, through the scull and miningis, by which instantly he lost the power of his wholl left syde, and thairefter died upoune the 11 of June.

Alexander Forbes being sent south to challenge Kermuckes elder, who was then fled to Edinburgh, the Judge-Advocat, efter hearing of both parties, did comitt Kermuckes to prisone, from which (being conscios of his guylte) he made escap”

“*Warrant of Apprehensione* (1665).—By the Commissioners for Administratioun of Justice to the people of Scotland in causes criminall.

“Forasmuch as it is weill knowen to us that Johne Kennedy, elder of Carmuckis, and John Kennedy, younger, his sone, have been long and yet are rebelles, outlaws, and fugitives, for the slaughter of the deceast Thomas Forbes of Wattertoun and other hynous crymes, and nevertheles does haunt and frequent several pairts within the country publictly and awowedlie, in proud and manifest contempt of our authority and lawes, and encouragement of othis to doe the lyk: wherefor we heerby give full power, authority, and commission to you, conjunctlie, and seurallie, to search, apprehend, and exhibit to our justice the saidis rebelles, that they may underly the law for the forsaides crimes.

“Given under our hands the day of M.VIC fifty and fyfe yeares.

“WILL. LAURENCE.

E. MOSLEY.”

It is said that on the issuing of this warrant, the Kennedies fled the country and wandered into either Caithness or Sutherlandshire, where it is believed some of their descendants are still to be found; but that others of them, after a good many years, found their way back to the neighbourhood of their ancient habitation; that Philip Kennedy, mentioned in this volume, was descended from one of

these; and that some of the name are at this day to be met with in Slains and the neighbouring parishes.

This short history is interesting, as exhibiting a singular instance of the state of society, and the mode of settling disputes between contending heritors two hundred years ago.

CCC.—(Page 293).

COLDWELLS.

“John Gordon (son of John Gordon of Coldwells, descended of the family of Haddo, by Marjory Cheyne, daughter to William Cheyne of Arnage), “having been formerly a sea-chaplain, was promoted to the See of Galloway in 1688, as 'tis said, by the Earl of Melfort (who being himself a Roman Catholic, 'tis thought meant no kindness to the Church of Scotland by it), and consecrated at Glasgow by Archbishop Paterson. He is reported to have been of a very unguarded conversation, artful and pragmatistical, and so complaisant, on a view of interest, as even to yield up principles. He followed King James VII. into Ireland, where that prince made him Chancellor of Dublin—the Archbishop having fled. He also attended the King into France. About 1702 he went to Rome, where, having abjured his religion before Cardinal Sacripante, and having also renounced the orders he had received among the Protestants as null in themselves, he received, in 1704, the tonsure from the Pope, Clement XI. (from whom he took the additional name of Clement), and the four lesser orders from Cardinal Casoni, having declined the three greater. After this he had a pension from the Pope, with the honorary title of Abbot, and he was alive there in 1725, being then about eighty-two years old. We have a fragment of this bishop's (published by Le Quien), written against M. Courayer's Defence of the Validity of the English Ordinations, which tends to give one but a low opinion either of his humility, charity, or politeness.”—*Account of Scottish Bishops*—MS. in the library at Slains Castle, written about the year 1730.

DDD.—(Page 301.)

Archæology embraces that remote period which contains traces of human agency, prior to that of written history. As a science, Archæology is only in its infancy. It was not till about the year 1815 that a Mr. Thomsen was appointed, by the Danish Government, Secretary of a Royal Commission for the Collection and Preservation of National Antiquities. This gentleman accomplished for Archæology what Linnæus did for Botany—he brought the objects of the science under a regular system of classification. He

divided it into four periods or departments—1st, The Primeval, or stone; 2d, The Archaic, or bronze; 3rd, The Teutonic, or iron; and 4th, The Christian period. Under the *first* of these are to be classed the *Hare* or *boundary stones*; the *Druidical Circles*; the *Celt Stones* and *flint lance and arrow-heads*; the *Cath* or *Battle Cairns*; *Rocking Stones* and *Barrows*. Under the *second* and *third*, the Bronze and Iron periods, all articles made of these materials, found in peat-bogs, cairns, or other places, are to be arranged. As pre-historical records, they supply a new and distinct source of information, indicating the progress of the arts, the advance in knowledge, and the introduction of new religious customs. They also indicate some remarkable changes in the race, either through invasion or conquest, or through intercourse with strangers. The relics of these periods furnish evidence that those who then inhabited the country had become acquainted with the art of smelting ores; that they had substituted metal in place of stone in their implements of domestic or warlike use; in short, that either by knowledge derived from sources extraneous to themselves, or by the exercise of native ingenuity, they had made a considerable advance in civilisation. Perhaps both these causes contributed to this result.

Specimens of both the Bronze and the Iron periods may be seen in Mr. Arbuthnot's collection at Peterhead. They do not, however, form data of a sufficiently marked character to call for more than general reference.

The *fourth*, or Christian period, embraces the Mediæval, or Antiquarian remains. This comes within the range of written history, but the record is often meagre and defective. The castles of the district, the religious edifices, and such monuments as more especially mark civil and political changes, belong to this period.

We thus see how the study of the rude characters of the archæological period—scanty as the vocabulary has become—enables us to know something of those remote ages of which we have no written records. From this source we gather that Buchan was, in pre-historic times occupied by an active and warlike people; that the domestic accommodation of the inhabitants was of the simplest description; that their implements, of peace or war, whilst of the rudest order, are yet indicative of skill and ingenuity; and that, in other respects, such as the collecting of the huge materials for their temples, and the poising of their rocking-stones, they must have possessed an amount of mechanical skill, which not only sets all our conjectures at defiance, but would greatly puzzle us, with all our additional knowledge, to accomplish.

EEE. —(Page 318.)

Skirmish at Fyvie.—“Having passed into Atholl, Argyle destroyed that country also, and thence descending to the Stormount,

went eastward through Angus, and so to Inverury and Fyvie, where he encamped within two miles of the position occupied by Montrose. Thus, after this 'strange coursing,' the two most conspicuous characters of the times in Scotland, or (as Clarendon says they were likened unto by the people) Cæsar and Pompey, were suddenly confronted in hostile array—the fate of their native country, and perhaps of England, apparently depending upon the result of that collision. Montrose's career would have been finished at Fyvie, had his rival deserved, in any degree, the popular comparison. MacDonal'd had not yet rejoined him, so that his force was considerably under two thousand men, of whom only fifty were mounted; while the dictator was at the head of two thousand five hundred foot, and more than a thousand well-appointed horse, commanded by the Earl of Lothian. The army of the Estates was deficient in no material necessary to render the whole effective, and they possessed good store of powder and ball. The Royal army was deficient in everything excepting courage and the genius of their commanders. Disposing of his scanty array to the best advantage, behind some rude fences on an eminence, and still keeping hold of the wood of Fyvie as a retreat from the overpowering cavalry which threatened to surround him, Montrose offered battle. A vigorous attack, led by Captain Alexander Keith, brother to the Earl Marischal, was made upon his position, and some advantage gained; for the ardour of the Highland troops was checked by the necessity of remaining on the defensive, and they were farther disheartened by the shameless desertion, at this critical moment, and in the sight of the whole army, of a company of the jealous and uncertain Gordons, whom Montrose had contrived to bring out of Strathbogie. Some of the hedges and ditches on the eminence were now occupied by the Covenanters, and Montrose must have felt that little less than a miracle could save his whole army. Instantly he brought into play that daring spirit of onset with which he ever supplied the want both of numbers and ammunition. Addressing himself, with an assumption of the most perfect unconcern, to a young Irish gentleman of the name of O'Kyan, whose courage and activity were well known to him,—'Come, O'Kyan,' says he, 'what are you about?—take some of your handiest men, drive those fellows from our defences, and see that we are not molested by them again.' The young Irishman replied by a rush at the Covenanters, for which they were afterwards avenged against him on the scaffold. In the mean time, however, he did precisely as directed, drove them, horse and foot, in confusion down the hill; and his gallant company, bringing off in triumph the enemy's bags of powder which they found in the ditches, exclaimed, with all the characteristic humour of their nation, 'We must at them again, for the rogues have forgot to leave the bullets with the powder.' Five troops of Lothian's horse then charged the fifty cavaliers; but Montrose had resorted to his hitherto successful manœuvre of interlacing them with his

most active musketeers; and as the Covenanting cavalry approached, they received a fire which sent them to the right about in such confusion, that with difficulty were the now excited royalists restrained by the authority of their leader from quitting their advantageous position and rushing down upon the army of Argyle. That potentate, having enough for one day, retreated two miles from the field, and passed the night under arms. On the following day, he again threatened the position of Montrose, whose troops were so ill supplied with ammunition as to be constrained, during the breathing time afforded them, to melt down into bullets every pewter dish, vessel, and flagon; nay, adds Dr. Wishart, the very *matulas*, in and about Fyvie, and were miserably supplied after all. But the gaiety of these wanderers was unconquerable. 'There,' said a loyal Irishman, turning jocosely to his companions every time he discharged his piece, and never doubting the success of his shot—'there goes another traitor's face, spoiled with a pewter pot.' In this manner were several days spent, Argyle never making the slightest impression upon Montrose, who still kept his ground, while the former retreated each night across the Ythan, to a distance of two or three miles from the scene of action—his troops having suffered severely, without inflicting any loss upon their active opponents."—*NAPIER'S Montrose and the Covenanters.*

FFF.—(Page 324.)

TIFTIE'S ANNIE.

It would be a species of local treason were we to pass over the story of *Mill o' Tiftie's Annie*, without a special reference to this domestic tragedy. A critical examination of the ballad in which her fate is recorded, would here be as much out of place as this well-known ballad itself would be; but a brief notice of the history of its heroine may perhaps answer our purpose quite as well.

Lord Fyvie, accompanied by his trumpeter, is represented as passing the door of the maiden's domicile. The unguarded mother, taken by "Andrew Lammie's" attractive exterior, challenges her daughter's cognisance of a "prettier man," while Annie's heart is wrung with the consciousness that she has already secretly surrendered to Andrew, "young and gay," her heart's best affections.

Nothing she said, but sighing sore,
 Alas, for bonnie Annie!
 She durst not own her heart was won
 By the trumpeter of Fyvie.

And, haunted by his image, she tells us,—

“ O love comes in at my bed-side,
And love lies down beyond me.”

“ The first time me and my love met,
'Twas in the woods of Fyvie;
His goodly form and speech so soft,
Soon gain'd the heart of Annie.

“ He call'd me ‘ Mistress,’ I said ‘ No,—
I'm Tiftie's Bonnie Annie.”

Ambition is not confined to courts. The father of Tiftie's Annie repudiates the connection, and the trumpeter is temporarily banished from Fyvie, but not till the lovers have taken a tender farewell of each other, which the maden truly predicts will be their last,—

“ I now for ever bid adieu
To thee, my Andrew Lammie;
Ere ye come back, I shall be laid
In the green kirkyard o' Fyvie.”

Still mindful of his love, the trumpeter gives, from the lofty towers of Fyvie, a parting blast to his Annie—a circumstance which is made to elicit the coarseness, as well as the cruelty, of her father.

Her father lock'd the door at night,
Laid by the key fu' canny;
And when he heard the trumpet said,
“ Your cow is lowing, Annie,”

“ My father dear, I pray forbear,
Reproach not your poor Annie;
I'd rather hear that ae cow low
Than a' the kye in Fyvie.”

Even the expostulations of the half-enamoured Lord of Fyvie, have no effect on the inexorable father, and poor Annie is twitted, taunted, and beaten, till, “broken in heart,” and “broken in body,” she is, according to her own prediction,

Laid in the green kirkyard of Fyvie.

and Andrew Lammie comes back, only to mourn the disastrous fate of his love.

The poetical merits of this ballad are not remarkable; but *truth* is potent, and the widely received tradition of this local tragedy no doubt gives an additional zest to the simple pathos of this quaint and popular romance. In fact, we should be ashamed to *criticise*. It is neither the rhyme nor the rhythm, but simply the tragic story of “Mill o' Tiftie's Annie,” for which the kindly Scottish heart has any real sympathy.

Those who have any desire to visit “the green kirkyard o' Fyvie,” may still see the memorial stone of the unfortunate Annie—the second that time has brought nearly to decay.

GGG.—(Page 325).

To the ordinary observer, the founding of the Tollie Mills may seem a somewhat singular memorandum to have been placed on the walls of a feudal residence; but we must remember that *water-mills* in those days were of recent introduction, of great importance, and a monopoly of their landlord. The tenant was bound, or, as it was termed, *thirled* to the mills of the superiors, whether heads of religious houses or the feudal lords, to whom these mills were a valuable source of emolument. Their importance in this point of view may be inferred from the fact, that a *thirteenth* part of the grain was the regular multure, or remuneration for grinding the corn by machinery. It is supposed that the Saxon followers of Malcolm Canmore, towards the close of the eleventh century, were the first who introduced water-mills for grinding corn into Scotland, and this date respecting the Tollie Mills seems to corroborate the opinion.

Before the introduction of water-mills, the work of grinding corn was done by the *Quern*, a primitive and simple enough apparatus. It consisted of two stones, between which the grain was crushed. The lower stone had a circular excavation into which the upper one was made to fit. An iron shaft fixed into the centre of the under cavity, formed a sort of pivot to the *rhyme*. This last was a kind of *claw*, also of iron, and sunk into the lower surface of the upper stone, which was forced round along with it. The claw or cramp crossed the bottom of a funnel-shaped aperture in the centre of the upper stone through which the grain, a handful at a time, was passed—the meal escaping through a lateral hole at the bottom of the lower one. The upper stone was furnished with an iron handle or winch, by which it was moved round. This laborious operation was generally performed by two women alternately—the one relieving the other. Nor was the drying process less tedious; this being accomplished, according to tradition, in a *Dutch oven* over the ordinary house fire.

It was not till the early part of the present century that the feudal regulations respecting the mills were relaxed. Persons still living can remember rendering every *thirteenth peck* to the proprietor for the use of the mill, and every *sixty-fifth* to the miller for grinding the corn. The kilns, not more than a century ago, were but a little in advance of the *Dutch oven*. No *bricks* were used—much less *wire* or *metal-plates*. A few wooden bars, called the *kiln-fillies*, fixed joist-wise into the masonry, spanned the mouth of the kiln. Across these again laths were laid, termed the *kiln-timmers*, having *straw-bedding*, on which the grain was spread for drying. Great care was necessary to avoid having the *ingle* too large, and a *sparking-stone*, projecting from the roof of the *furnace*, was provided to prevent ignition—a necessary precaution in so precarious an arrangement as this primitive *kiln-barn* presented.

In spite of the obvious advantage arising from a more improved method of drying and preparing the grain, it seems that, either from old prejudices or fixed habits, or, it may be, from actual superiority in the flavour, the meal, by the old method of *straw-bedding*, for some time brought a higher price in the market than that dried on the improved system.

Of John Barclay, mentioned in the text as the author of the romance *Argenis*, the learned Grotius said,—

“ A Scot by blood, and French by birth, this man
At Rome speaks Latin as no Roman can.”

Of the *Argenis*, Coleridge says, “ It absolutely distresses me when I reflect that this work, admired as it has been by great men of all ages, and lately by the poet Cowper, should be only not unknown to the general reader.” He was born at Pont-a-Mousson, 1582, and died at Rome, 1621. His descendant, Barclay de Tolly, died in 1818.

(Page 334.)

SKELMUIR AND PARCOCK.

“ What is now known as Skelmuir was formerly two properties —Skelmuir and Parcock. There is a tradition that Skelmuir lies under a curse, and that no Laird of Skelmuir was ever known to flourish. It was, at one time, the property of Douglas of White-riggs, the last of whom committed suicide. The estate then came into the possession of a family of the name Ligertwood in the early part of the eighteenth century. The last of this line squandered the property in the course of a few years; and during the latter part of his life earned his bread as a Shoe-black on Tower-hill, London. —The property was then purchased by the Earl of Aberdeen.

Parcock was in the possession of a branch of the Frazers for many generations. They seem to have been people of some distinction, as “ The Abbot of Deer,” and “ The Frazers of Parcock,” had the privilege, by Royal grant, of exporting wool without paying custom or duty.”—MS. Account by Mr Smith.

HHH.—(Page 342.)

THE FORBESES OF BOYNDLIE.

Forbes of Boyndlie, mentioned by the author of the *View of the Diocese of Aberdeen* as “ the latest cadet of Pitsligo,” built the first house of Boyndlie, and was killed in the battle of Craibstone in 1575. His descendant, John Forbes of Boyndlie, commonly known as *The Tutor of Pitsligo*, rebuilt the house in 1660, and in 1690 his son, Captain Forbes, greatly enlarged it. Captain Forbes died

soon after, and was succeeded by his son, *John Forbes* of Boyndlie. The first time we hear of him is in 1705, when, as an elder of the Church, and justice of the peace, he was appointed by the Presbytery of Deer to accompany the minister of Tyrie to Fraserburgh, in order to eject Mr Alexander Moore, the Episcopal incumbent there, from the church and parish. He married about 1720, and had two daughters, who, as heirs-portioners succeeded to the estate on the death of their father in 1741.

The youngest daughter married first — Philip, and had two sons, one of whom entered the army, and rose to the rank of major. He left a legacy for behoof of the poor of the parish of Tyrie. — Philip died about 1758, and, some time after, his widow married George Mackie.

The eldest daughter, who was a cripple, married, in 1759, Thomas Morris, by trade a cooper, the issue of which marriage was a son and a daughter. Mackie and his wife attempted to set aside Mrs. Morris's title to her portion of the estate, on the plea of her having married beneath her rank. The cooper and his wife, being unable to contest the case in the supreme courts, solicited the aid of George Forbes of Ladysford, who took up and gained the cause. The estate was sold, about the year 1781, to a Captain George Irvine. Captain Irvine died about the year 1797, when it fell into the hands of his executors, by whom it was sold, in 1812, to John Forbes of Ladysford and Upper Boyndlie. The original Forbeses of Boyndlie thus disappear, while their estate has passed into another branch of this ancient family

Forbes of Upper Boyndlie and Ladysford—*John Forbes*, fourth son of Sir William Forbes, third Baronet of Monymusk, and Barbara, daughter of Sir John Dalmahoy, of Dalmahoy, resided for some time in the castle of Pitfichie, in the neighbourhood of Monymusk. He married Susan, daughter of John Morrison of Bognie, by whom he had five sons and six daughters.¹ In 1711, he purchased the lands of Upper Boyndlie and Ladysford² from Lord Pitsligo.

¹ Of these, the first and second sons died young, and the third and fourth left no issue. Of the daughters, Christian, the eldest, married her relative, Sir William Forbes of Monymusk. The second and third daughters were never married, and the fourth died young. Elizabeth married first, James Milne of Botary, and second, George Abernethy, Esq.; and Margaret, the youngest, was married to Mr. Charles Copland, merchant, Aberdeen.

² John Forbes of Ladysford, having espoused the cause of the exiled family in 1715, was obliged to leave his native country; and having embarked in a vessel from Banff, bound for Holland, he was never more heard of, suspicion not being wanting that he, and several others who had embarked with him, met with foul play from the crew. He was collector of the subsidy imposed on the Shire of Aberdeen by order of the Earl of Mar, dated from the camp at Perth, Oct. 4, 1715, and from his MS. account of the valuation of the shire, there were 655 landowners in the county at the period, 487 of whom espoused the cause of the exiled family, and were assessed single, and 168 assessed double, having espoused the cause of the present dynasty.

He was succeeded in his estates by his third son, Theodore, a doctor of medicine, who, dying without issue in 1736, was succeeded by his next younger brother, John, an Advocate in Aberdeen, by whose indiscretion the estate ran the risk of passing out of the family. In 1748, he built the first mansion-house, which appears to have been superbly furnished. The cost of erection, the expense of furnishing, and other accidents soon after brought the estate into the market. The clear rental, except cess, was, according to the advertisement, £818 13s. 10d. Scots, and 13½ dozen hens and capons. This was in 1750. There were no bidders, and the Laird's death, on the 20th of June, the following year, preserved the property to the family. It passed into the hands of his youngest brother George.

George married, first, Jane, daughter of William Keith of Bruxie, by whom he had one son and two daughters; second, Christian, daughter of the Rev. Andrew Kerr, by whom he had three sons and four daughters. He died in 1794, and was succeeded by his eldest son,¹ *John Forbes*, who married Katharine, daughter of Alexander Morrison of Bognie, by whom he had eight sons and four daughters. In 1812 he purchased that portion of the estate on which the house is built, and in 1814 he pulled down the old mansion, and erected the present one on its site. Seven of his sons died, either young or unmarried: of his daughters, Katharine, the eldest, was married to Alexander Scott, Esq. of Craibstone; Jane, the fourth daughter, was married to John Charles Ogilvie, M.D., of Auchiries; the other two died young. On his death, in 1824, he was succeeded by his second son, *Alexander Forbes* of Boyndlie and Ladysford, the late proprietor, who married Annabella, daughter of James Reid of Ardoch, and was succeeded by his sister, Mrs Ogilvie Forbes.

We now take leave of these old families, whose names, like their mansions, have for centuries past been as household words in Buchan, and to whose varying fortunes and opinions may be traced many of the vicissitudes of the district. In the old feudal times, men, both by law and by necessity, were implicated in all that concerned the interests of their superiors; and whether in repelling the incursions of foreign invaders, or ranging themselves on the side of internal factions—whether espousing the cause of their native Bruce against the inroads of Edward of England, or that of their youthful and beautiful Queen against her wily and treacherous adversaries—whether they were for King or for Covenant—for the house of Stuart or for that of Hanover, we find the people constantly actuated by the political bias or social interests of their

¹ His three sons by the second marriage all died without issue; his two daughters by the first marriage died—the eldest in early life, the other unmarried; of those by the second marriage, the eldest, Christian, was married to Alexander Innes, Esq. of Pitmedden; Barbara, the second, to Sir John Innes, Bart. of Edingight; the other two were never married.

liege lords. But during all these struggles an undercurrent was slowly making its way, which eventually developed itself in individual opinion and a sense of individual responsibility. And though character and family will still have their legitimate influence, the old feeling of clanship has for ever disappeared: and thus, without any exaggeration of sentiment, we may affirm that the romance of the district has passed away, while we acknowledge with thankfulness that there has arisen in its place a sober and healthy development of intelligence, energy, activity, and social progress.

A D D E N D U M.

As frequent reference is made in the text to *The Roll of Missing Charters*, it may be necessary to state that these are,

1. *Indices or Schedules* of Scottish Charters obtained at different times, and under various pleas, by Edward I. of England, an inventory of which is still preserved in the Chapter House of Westminster.

2. *Charters* carried away by Cromwell. Although these were returned after the Restoration, the greater part, to the amount of eighty-five hogsheads of papers, were unfortunately lost in their passage northwards.

At the close of the last century, the Lord Clerk Register of Scotland (Lord Frederick Campbell) employed his subordinate, William Robertson Esq., to draw up an Index of those missing charters; and also, with a laudable view to their preservation, to arrange such as were still extant.



INDEX.

	PAGE		PAGE
ABBEY CHURCH OF DEER, - - -	113	Banff, Bridge of, - - -	160
Abbey Brig, - - -	129	Barclay, Castle of Towie, - - -	325
Abbot of St. Mary's, - - -	115	..... de Tolly, - - -	326
Abbot's Well, Peterhead, - - -	162	Barrows, - - -	39
Aberdour, House of, - - -	215	Baths, - - -	71
..... Old Kirk of, - - -	212	Battle of Cruden, - - -	41
Aden, House and Grounds of, - - -	111	..... Lendrum, - - -	271
Aiky Brae, - - -	129	..... Loncarty, - - -	54
Aldie, - - -	333	Battle-axe, - - -	41
Altrie, the Lordship of, - - -	121	Beaver Craig, - - -	246
Alvah, Bridge of, - - -	243	Ben-na-chie, Mountain of, - - -	12
Andrew Cant, - - -	207, 445	Berriehill, House of, - - -	150
Annie, Mill of Tiftie's, - - -	479	Biographical Notices :—	
Aquharney, House of, - - -	333	The Bairs of Auchmedden, - - -	452
Archæology, - - -	467	The Buchans of Auchmacoy, - - -	471
Ardally, Bog of, - - -	334	The Cheynes of Inverugie, - - -	390
Ardendraught, Mill of, - - -	51	The Comyns, Earls of Buchan, - - -	457
Ardo, Den of, - - -	298	The Forbeses of Boyndlie, - - -	482
Arnage, House of, - - -	292	..... Pitsligo, - - -	438
..... Railway Station, - - -	293	..... Waterton, - - -	472
Asleed or Auchsleed, the Browns		The Frasers of Philorth, - - -	427
of, - - -	300	The Gordons of Auchleuchries, - - -	467
..... Burn of, - - -	269	The Hays of Erroll, - - -	372
Auchiries, House of, - - -	184	The Keiths Marischal, - - -	400
Auchlee, Bridge-end of, - - -	99	The Urquharts of Craigston, - - -	459
Auchleuchries, House of, - - -	278	Birness, House of, - - -	280
..... Gordons of, - - -	467	..... Toll-bar of, - - -	332
Auchmacoy, House of, - - -	280	Blair-Mormond, House of, - - -	182
..... Buchans of, - - -	457	Bloody Pots of Gamery, - - -	227
Auchmaliddie, Muckle Stane of, - - -	267	Boddam, Castle of, - - -	60
Auchmedden, Bairs of, - - -	452	..... Den of, - - -	89
..... Castle of, - - -	217	..... Village of, - - -	62
..... Dens of, - - -	215	Boundary of the District of	
Auchmunziel, House of, - - -	266	Buchan, - - -	5
Auchnagat, - - -	295	Boyndie, House of, - - -	340
..... Railway Station, - - -	293	..... Forbes of, - - -	482
Auchry, House of, - - -	264	Bracoden, - - -	223
..... Cons of, - - -	264, 465	Braes of Fetterletter, - - -	311
..... Cumines of, - - -	465	..... of Gight, - - -	302
Auchterellon, the Annands of, - - -	290	Brick and Tile Work, - - -	92
Auchterless, the Parish Church		Bridge of Alvah, - - -	243
of, - - -	329	..... Auchlee, - - -	99
..... Moat-head of, - - -	329	..... Banff, - - -	160
Auld Haven, - - -	241	..... Craigmaud, - - -	343
BAIRDS OF AUCHMEDDEN, THE, - - -	452	..... Cruden, <i>Old and New</i> , - - -	48
Balquholly, - - -	258	..... Ellon, - - -	14
		..... Kin-Edar, - - -	246

	PAGE		PAGE
Brucklay Castle and Grounds, -	136	Castles :—	
Bruxie, - - - - -	135	Boddam, - - - - -	60
Buchan, Name, - - - - -	4	Brucklay, - - - - -	136
..... Boundary, - - - - -	5	Cairnbulg, - - - - -	175
..... Produce of, - - - - -	9	Craig of Inverugie, - - - - -	94
..... Rivers in, - - - - -	13	Craigston, - - - - -	249
..... Roads in, - - - - -	14	Cullen of Buchan, - - - - -	239
..... Climate of, - - - - -	16	Dalgaty, - - - - -	251
..... General Character of, -	18	Dundarg, - - - - -	211
..... Manners and Customs, -	19	Eden, - - - - -	214
..... Combination Poor-		Ellon, - - - - -	285
..... House, - - - - -	269	Fedderat, - - - - -	137
..... Bulls of, - - - - -	59	Fyvie, - - - - -	316
..... Caged Lady of, - - - - -	248	Gight, - - - - -	302
..... Earls of, - - - - -	457	Hatton, - - - - -	259
..... Harrying of, - - - - -	133	Inverallocky, - - - - -	174
..... Logie of, Ballad, - - - - -	180	Inverugie, Old, - - - - -	80
..... Parish of Logie, - - - - -	280	..... New, - - - - -	94
Buchanness, Lighthouse of, -	61	Kin-Edar, - - - - -	245
..... Marine Villa at, - - - - -	81	Kinnaird's Head, - - - - -	195
Burgh of Fyvie, - - - - -	309	Peterhead, - - - - -	66
..... Rattray, - - - - -	166	Pitsligo, - - - - -	205
Burn of Allathan, - - - - -	269	Pittulie, - - - - -	203
..... Aslead, - - - - -	265	Rattray, - - - - -	167
..... Brucklay, - - - - -	136	Slains, Old - - - - -	36
..... Faichfield, - - - - -	99	..... New, - - - - -	53
..... Forvie, - - - - -	276	Towie-Barclay, - - - - -	325
..... Gonar, - - - - -	143	Waterton, - - - - -	281
..... Herne, - - - - -	5	Wallace, - - - - -	232
..... Kin-Edar, - - - - -	244	Caves :—	
..... Ludquharn, - - - - -	99	Arthur, - - - - -	39
..... Mellin, - - - - -	48	Dropping, of Slains, - - - - -	38
..... Melrose, - - - - -	238	Hell's-lum, - - - - -	32
..... Turriff, - - - - -	14	Lord Pitsligo's, - - - - -	211
Burnhaven Village of, - - - - -	62	Tod's Hole, - - - - -	358
Byth, House of, - - - - -	159	Seals', - - - - -	358
..... Village of New, - - - - -	265	Chain, Ancient Neck, - - - - -	41
..... Lairds of, - - - - -	420	Chapel Hill, - - - - -	202
CAERLIN-RING OR CAIRN-RIV		Character, General, of Buchan, -	18
STONE, - - - - -	6	Charlie's Houff, - - - - -	272
Caged Lady of Buchan, - - - - -	248	Churches and Chapels :—	
Cairnbanno, House of, - - - - -	301	Aberdour, - - - - -	212
..... Slacks of, - - - - -	269	Auchterless, - - - - -	329
Cairnbulg, Castle of, - - - - -	175	Colm's, St., - - - - -	173
..... Rocks of, - - - - -	174	Crimond, - - - - -	179
Cairn Catta, - - - - -	83	..... Rattray Chapel, - - - - -	164
Cairness, House of, - - - - -	169	Cruden Parish, - - - - -	49
Cairngall, House of, - - - - -	151	..... Episcopal, St. James, -	47
..... Quarries of, - - - - -	150	..... Free, - - - - -	49
Cairns :—		..... St. Olaus', - - - - -	44
Atherb, - - - - -	136	Cuminestown, Parish, - - - - -	263
Brodie's, - - - - -	220	..... Episcopal, - - - - -	264
Cairns, - - - - -	299	Deer, Old, Parish, - - - - -	100
Catta, - - - - -	83	..... Episcopal, St. Dros-	
Donald's, - - - - -	271	..... tane's, - - - - -	100
Memsie, - - - - -	187	..... Abtey Church of, - - - - -	113
Silver, - - - - -	84	..... United Presbyterian, -	109
Waggle, - - - - -	271	Deer, New, Parish, - - - - -	266
Camp Fauld, - - - - -	84	..... Free, - - - - -	267
Cant, Andrew, - - - - -	207, 445	..... United Presby-	
Castles :—		..... terian, - - - - -	268
Auchmedden, - - - - -	217	..... Original Seceders, -	268
		Ellon, Parish, - - - - -	283

	PAGE		PAGE
Churches and Chapels :—		Cheynes, the, of Inverugie,	96, 390
Ellon, Episcopal, - - -	287	Christmas Custom in Buchan, -	26
..... Free, - - -	287	Circles, Druidical, - - -	129
..... United Presbyterian, -	287	Cleft Stone, - - -	60
..... Congregational, -	287	Climate of Buchan, - - -	16
Fraserburgh, Parish, - -	191	Clola, Kirk of, - - -	335
..... Old Church of		Coffins, Stone, - - -	299
Philorth, -	178	Collieston, - - -	31
..... Epis., St. Peter's, 192		..... Burn and Mill of, -	279
..... Free, - - -	192	Columbian Monastery, - -	127
..... Congregational, 192		Comyns, the fall of the, -	118, 457
Fyvie, Parish, - - -	311, 329	Commendator of Deer, - -	119
..... Episcopal, All Saints', -	308	Con of Auchry, - - -	264
..... Free, - - -	309	Confiscation of the Marischal	
Gamrie, Parish, - - -	231	Estates, - - -	124
..... Old Church of, - - -	226	Conclusion, - - -	345
..... Macduff, - - -	160	Cortes, - - -	337
Kin-Edar, Parish, - - -	245	Cottars, - - -	23
..... Old, - - -	244	Cot-Town of Middleton, -	223
Longside, Parish, Old, - -	152	Countries of Buchan, Descrip-	
..... New, - - -	152	tion of, - - -	9
..... Episcopal, St. John's, 151		Covenanters at Turriff, - -	259
..... Free, - - -	154	Craigellie, House of, - - -	182
Lonmay, Parish, - - -	169	Craigmaud, Bridge of, - -	343
..... Episcopal, - - -	191	Craigston, Castle of, - -	249
..... St. Colm's, - - -	173	..... Urquharts of, - - -	459
Methlic, Parish, - - -	247	Crimond, Old and New Churches, 179	
Monquhitter, Parish, - - -	263	Crimonmogate, House of, -	168
..... Episcopal, St.,		Crooked Mary, the, - - -	34
Luke's, - - -	264	Cross of Turriff, - - -	255
..... Free, - - -	262	..... Woodhead, - - -	308
Peterhead, Parish, - - -	67	..... Fraserburgh, - - -	191
..... Episcopal, St. Peter's, 67		Crovie, - - -	224
..... Free, - - -	68	Cruden, Battle of, - - -	40
..... United Presbyterian, 68		..... Bay of, - - -	39
..... Congregational, -	68	..... Water of, - - -	48
..... Methodists, - - -	68	Cullen-of-Buchan, - - -	233
..... Roman Catholics, -	68	..... Castle of, - - -	239
Pitligo, Parish, - - -	207	Cumines of Auchry, - - -	263
..... New, Parish, - - -	156	Cuminestown, Village of, -	262
..... Free, - - -	156	..... Parish Church, -	263
..... Episcopal, St.		..... Episcopal do., -	264
John's, - - -	158	Currachs, - - -	21
Rathen, Parish, - - -	182	Customs and Manners, - -	19
..... Chapel of Ease, -	174	DALES COTTAGE, - - -	62
Roseheart, Free, - - -	209	Dalgaty Castle, - - -	251
..... United Presby-		Deer, Village of <i>Old</i> , - - -	100
terian, - - -	209	..... Parish Church, - - -	100
St. Fergus, Parish, - - -	162	..... Episcopal Church, -	107
..... Old Parish Church, 163		..... Free Church, - - -	109
Slains, Parish, - - -	31	..... United Presbyterian, -	109
..... St. Adamannus's Chapel, 355		..... Rabbling of, - - -	104
Strichen, Parish, - - -	145	..... Abbey of, - - -	112
..... Episcopal, - - -	145	..... Church of, - - -	113
..... Free, - - -	145	..... Stone of, - - -	128
..... Roman Catholic, -	145	..... Picts' Houses, - - -	131
Turriff, Parish, - - -	256	..... Village of <i>New</i> , and Parish	
..... Episcopal, Holy Trinity, 256		Church, - - -	266
..... Free, - - -	256	..... Free Church, -	267
Woodhead of Fetterletter :—		..... United Pres-	
..... Episcopal, - - -	308	byterian, - - -	268
..... Feee, - - -	309		

	AGE	PAGE
Deer, Village of <i>New</i> , Original Se-		
ceders, - - - - -	268	Forvie, Burn of, - - - - - 276
Deer-hill, - - - - -	270	..... Old Chapel of, - - - - - 355
Den of Ardo, - - - - -	298	..... Sands of, - - - - - 30
..... Auchmedden, - - - - -	215	Fountainbleau, Farm of, - - - - - 59
..... Boddam, - - - - -	189	Fraserburgh, Town of, - - - - - 191
..... Dardar, - - - - -	215	..... Town-house, - - - - - 192
..... Peterhead, - - - - -	82	..... Parish Church, - - - - - 191
Description of the Countries of		..... Episcopal, St.
Buchan, - - - - -	9	..... Peter's, - - - - - 192
Devenick's Well, St., - - - - -	298	..... Free, and other
Duveron, the, - - - - -	13	..... Churches, - - - - - 192
Downiehills, - - - - -	150	..... Old Wine Tower, - - - - - 196
Drachlaw, - - - - -	5, 6	..... Railway Terminus, 199
Dream, Mrs. Donaldson's, - - - - -	185	..... Temperature of, - - - - - 201
Dropping Cave of Slains, - - - - -	38	Frasers of Philorth, the, - - - - - 427
Drostane, St., - - - - -	108, 213	Funerals, - - - - - 25
..... his Well, - - - - -	213	Fyvie, Burgh of, - - - - - 309
Druidical Circles:—		..... Parish Church of, - - - - - 311
Auchnagorth, - - - - -	159	..... Episcopal, All Saints, - - - - - 308
Cruden, - - - - -	41	..... Free Church, - - - - - 309
Deer, - - - - -	129	..... Priory of, - - - - - 312
Newark, - - - - -	173	..... Castle of, - - - - - 316
Druids, the, - - - - -	418	..... Skirmish at, - - - - - 317
Drummond, the Lady Anne, - - - - -	5	GALLOW HILL OF AUCHTERLESS, - - - - - 329
..... Bishop, - - - - -	48	..... Cruden, - - - - - 38
Dudwick, Hill of, - - - - -	13, 278	..... Slains, - - - - - 38
..... House of, - - - - -	278	Gamrie, Village of, - - - - - 223
Dun Buy, Rock of, - - - - -	58	..... Old Church of, - - - - - 226, 229
Dundarg, Castle of, - - - - -	211	..... Battle-field of, - - - - - 227
EAGLES OF PENNAN, - - - - -	221	Garmond Village, - - - - - 265
Ebrie, the Water of, - - - - -	292	Gask, - - - - - 257
Ecclesiastical Symbolism, - - - - -	394	..... Hill of, - - - - - 84
Eden House, and Old Castle of,	214	Geology, - - - - - 357
Eirdie Houses, - - - - -	389	Geologist's Tour, - - - - - 234
Ellon, Village and Parish Church		Gibb's Rush, - - - - - 218
of, - - - - -	283	Gight, the Braes of, - - - - - 302
..... Churches, - - - - -	287	..... House of, - - - - - 302
..... Inns of, - - - - -	287	..... Gordon of, - - - - - 302
..... Castle of, - - - - -	285	..... Little Water of, - - - - - 297
..... Moot-Hill or Earl's Hill of,	299	..... Traditions of, - - - - - 306
Enclosed Mound, - - - - -	87	Glackriach, Old Manar House of, 135
Episcopacy in the North, - - - - -	103	Glenduachy, - - - - - 218
Erroll, the Family of, - - - - -	54	Glenquithle, - - - - - 219
..... the Hays of, - - - - -	54, 372	Glen Ury Distillery, - - - - - 154
FALCONS, FLIGHT OF THE, - - - - -	57	Gonar, the, - - - - - 143
Farm Implements, - - - - -	20	Good Friday, - - - - - 24
..... Leases, - - - - -	23	Gordon of Glenbucket, - - - - - 134
Fasten's Eve, - - - - -	25	Gordons, History of the, - - - - - 467
Fedderat, Castle of, - - - - -	137	Great Storms, - - - - - 76, 77
..... Mill of, - - - - -	141	Greenskairs, - - - - - 232
Fergus, Old Church of St., - - - - -	163	HALLOW FIRES, - - - - - 25
..... Parish Church and Vil-		Harbour Revenues, - - - - - 75
lage of, - - - - -	163	..... of Fraserburgh, - - - - - 194
Fires, Hallow, - - - - -	25	..... of Peterhead, - - - - - 73
Forbes of Boyndlie, - - - - -	482	Harrying of Buchan, the, - - - - - 133
..... Pitsligo, - - - - -	438	Hatton Castle, - - - - - 259
..... Waterton, - - - - -	472	Haughs of Rora, - - - - - 98
Formartine and Buchan Railway, 16		Hawklaw, - - - - - 39
Forvie, Church of, - - - - -	29	Hays of Erroll, the - - - - - 372

	PAGE		PAGE
Hills in the District of Buchan—		IDOCH, or UDOCH, - - -	262
Brucehill, - - - -	150	Introduction, - - - -	1
The Deer's, - - - -	270	Inverallochy Castle, - - -	174
Dudwick, - - - -	278	Invernettie Lodge, - - -	62
Dun-a-Clauch, - - -	83	..... Mills, - - - -	91
Gask, - - - -	84	Inverquhomery, - - - -	99
The Black, - - - -	59	Inverugie, Castle of, - - -	94
The Moat, - - - -	43	..... Old, Castle of, - - -	80
The Mormond, - - -	144	KEITHS, EARLS MARISCHAL, -	94
The Waggle, - - - -	12	..... History of, - - - -	400
The Windy Hills, - - -	310	Kennedy, Philip, - - - -	35
Hillhead of Aslead, the Browns		Kennedies, the History of, -	499
of, - - - -	300	Kin-Edar, Old Church of, - -	244
Hoar Stones, - - - -	354	..... New Church of, - - -	245
Houses:—		..... Castle of, - - - -	245
Aberdour, - - - -	215	..... Bridges of, - - - -	246
Aden, - - - -	111	Kininmonth, Chapel and Loch of,	182
Aldie, - - - -	82	Kinmuick, - - - -	276
Arnage, - - - -	292	Kinmundy, House of, - - -	335
Aucheries, - - - -	184	Kinnaird's Head, Castle of, -	195
Auchleuchries, - - -	278	Kirkhill, - - - -	277
Auchmacoy, - - - -	280	Knights Templars, House of, -	254
Auchry, - - - -	264	Knockie Hillock, - - - -	45
Auchmunziel, - - - -	266	Knockleith, Mill of, - - -	7, 331
Auquharney, - - - -	333	LAWS:—	
Berryhill, - - - -	150	Broad-law, - - - -	38
Blair-Mormond, - - -	182	Hawk-law, - - - -	40
Boyndlie, - - - -	340	High-law, - - - -	38
Byth, - - - -	159	Kip-law, - - - -	38
Cairnbanno, - - - -	301	Tap o' law, - - - -	38
Cairngall, - - - -	151	The Law, - - - -	216
Cairness, - - - -	169	Leaca Howe, - - - -	86
Castle Brae, - - - -	97	Leeds, New, - - - -	336
Craigellie, - - - -	182	Legend of the Wine Tower, -	197
Crimonmogate, - - -	168	Lendrum, Battle of, - - -	270
Dudwick, - - - -	278	Lethnot, - - - -	224
Eden, - - - -	214	Library, Slains Castle, - - -	371
Ellishill, - - - -	97	Lighthouse, Buchanness, - -	61
Faichfield, - - - -	150	..... Kinnaird's Head, - - -	195
Greenskairs, - - - -	232	Linshart, - - - -	153
Kininmonth, - - - -	182	Little Water of Gight, - - -	297
Mormond, - - - -	184	Links of Philorth, - - - -	128
Melrose, - - - -	238	Loch of Auchlee, - - - -	148
Memsie, - - - -	187	..... Minwig, - - - -	217
Monyruy, - - - -	150	..... Slains, - - - -	279
Mount Pleasant, - - -	97	..... Strathbeg, - - - -	168
Montcoffer, - - - -	243	Lodge, Hunting, of Mormond, -	144
Muiresk, - - - -	261	..... Invernettie, - - - -	62
Nethermuir, - - - -	295	..... Pennan, - - - -	222
Philorth, - - - -	188	..... Sandford, - - - -	89
Pitfour, - - - -	111	Logie-Crimond, - - - -	119
Pitlurg, - - - -	278	..... Buchan, Parish	
Ratray, - - - -	164	of, - - - -	280
Scobbach, - - - -	261	Loncarty, Battle of, - - - -	54
Shivas, - - - -	296	Longside, Village of, - - -	132
Strichen, - - - -	146	..... Parish Church, <i>New</i> , 153	
Troup, - - - -	219	..... <i>Old</i> , 152	
Turner-hall, - - - -	291	..... Episcopal, St. John's, 151	
Houf, Charlie's, - - -	272	..... Free Church, - - - -	154
Howe of Buchan, - - -	81, 150	Lonmay, Parish Church of, -	169
..... The Ogre's, - - -	273		
Hunting Lodge on the Mormond, 144			

	PAGE		PAGE
Lonmay, Episcopal Church of,	171	Parishes of Buchan, - - -	7
..... Old Church of St.		Pennan, - - -	217
..... Colm's, - - -	173	..... Eagles of, - - -	221
Lord Pitsligo's Cave, - - -	211	..... Lodge of, - - -	222
MACDUFF, - - - - -	160	Peterhead, Town of, - - -	63
Macterry, - - - - -	273	..... Name of, - - -	64
Maidens' Malison, - - -	30	..... Castle of, - - -	66
Manners and Customs of Buchan, 19		..... Public Buildings, 67, 68	
Marine Villa at Buchanness, - - -	81	..... Batteries, - - -	69
Marischal—Keiths Earls, - - -	94	..... Baths, - - -	71
Mary, the Crooked, - - -	34	..... Wine Well, - - -	71
Maud Junction, - - - - -	269	..... Shipping, - - -	72
Melrose, House of, - - - - -	238	..... Town Guard in 1715, 70	
Memsie House and Cairns, - - -	187	..... Harbours, - - -	73
Mernane, - - - - -	228	..... Greenland Fishery, 73	
Methlic, Parish Church of, - - -	297	..... Herring Fishery, - - -	23
Meethill, - - - - -	62	..... Manufactures, - - -	73
Mhor-Head, - - - - -	224	..... Great Storm at, - - -	67
Middleton of Inverquhomery, - - -	99	..... Population, - - -	65
Mile-end Cottage, - - - - -	62	Philorth, Old Church of, - - -	178
Mills of Invernettle, - - - - -	91	..... House of, - - -	188
..... Feddert, - - - - -	141	..... Links of, - - -	178
..... Tollie, - - - - -	325	..... Water of, - - -	178
Minonie, - - - - -	159	..... Frasers of, - - -	427
Mintlaw, Village of, - - -	154, 336	Philip Kennedy, - - -	35
..... Post-Office, - - -	154	Picts or Pichts' Houses:—	
..... Railway Station, - - -	154	at Deer, - - -	131
Minwig, Loch of, - - - - -	217	Pictish Villages, - - -	85
Monastery of St. Mary's, - - -	114	Pitjossie, - - - - -	215
Monks of Deer, - - - - -	115	Pitfour, House of, - - -	111
Monument to Pitt and Dundas, 155		Pitlurg, House of, - - -	278
Montcoffer, House of, - - -	243	Pitsligo, Castle of, - - -	205
Monquibitter, in the "Dear		..... Village of, New, - - -	156
Years," - - - - -	464	..... Parish Church, - - -	156
Monyrui, House of, - - - - -	150	..... Episcopal Church, - - -	158
Moorseat, - - - - -	303	..... Free Church, - - -	156
Mormond House, - - - - -	184	..... Forbes of, - - -	438
..... Hunting Lodge of, - - -	144	..... Arms, - - - - -	158
..... White Horse of, - - -	144	Pittulie, Castle of, - - -	203
Morris Wells, - - - - -	88	Pleasant, Mount, - - -	97
Moss of Savocho of Longside, - - -	86	Plough, Twelve Oxen, - - -	20
Muckle Loch of Slains, - - -	279	Priory of Fyvie, - - - - -	312
..... Stane of Auchmaliddie, 267		Produce of Buchan, - - -	9
Muireak, - - - - -	261	Prophecies, the Rhymer's:—	
NAME OF THE DISTRICT, - - -	4	The Bairds of Auchmedden, - - -	221
Nethermuir, House and Grounds		Cummin, Earl of Buchan, - - -	132
of, - - - - -	295	The Frasers of Philoth, - - -	189
New Byth, - - - - -	265	Fyvie, - - - - -	324
..... Leeds, - - - - -	336	The Gordons of Gight, - - -	305
..... Pitsligo, - - - - -	156, 348	The Hays of Erroll, - - -	340
Nine Maidens' Well, - - - - -	206	The Keiths of Inverugie, - - -	95
North Ugie, - - - - -	143	St. Olaus' Well, - - - - -	40
OGRE'S HOWE, - - - - -	213	Towie-Barclay, - - - - -	328
Old Parish Church of Fetter-		QUARRIES, STERLING-HILL, - - -	90
angus, - - - - -	110	..... Cairngall, - - -	150, 420
Oxen Plough, Twelve, - - -	20	RABBLING OF DEER, - - - - -	104
PACKMEN, - - - - -	27	Raid of Turriff, - - - - -	260
Parcock and Skelmuir, - - -	482	Rathen, Church of, - - - - -	182
		Rattray, House of, - - - - -	164
		..... Burgh of, - - - - -	166

	PAGE		PAGE
Ratray Head, - - -	167	TAMMAS' STANE, - - -	95
..... Castle Hill of, - - -	167	Tiftie, Mill of, - - -	324
..... Old Chapel of, - - -	164	Tiftie's Annie, Mill of, - - -	324
Raven's Craig, - - -	96	Tollie Mills, - - -	325
Remains of the Abbey of Deer, -	112	Tour, Geologist's, - - -	234
..... Priory of Fyvie, - - -	312	Tower, Reform, - - -	91
Riddles, Hand, - - -	21	..... Wallace's, - - -	232
Rivers, - - -	13	Towie-Barclay, Castle of, - - -	325
Roads, - - -	14	Traditions of Gight, - - -	306
Rood-day, - - -	24	Tremendous Waves, - - -	78
Rora, Haughs of, - - -	98	Troup, Tor of, - - -	219
Rose, Sir James, the - - -	180	..... House of, - - -	219
Rosehearty, - - -	209	Tumuli, - - -	45
Rope Work, - - -	92	Turner-hall, House of, - - -	391
		Turriff and Banff Railway, - -	16
SANDHAVEN, - - -	202	..... Old Church of, - - -	252
Sand Glass, - - -	26	..... Grammar School of, - - -	255
Sands of Forvie, - - -	30	..... The Cross of, - - -	255
Sandford Lodge, - - -	62	..... The Lodging, - - -	255
Scobbach, House of, - - -	261	..... Parish Church, - - -	256
Scolachs, - - -	385	..... Episcopal Church, - - -	256
Shivas, House of, - - -	296	..... Free Church, - - -	256
Skelmuir and Parcock, - - -	482	..... Description of the Parish	
Slains Castle, <i>Old</i> , - - -	36	..... of, - - -	7
..... <i>New</i> , - - -	53	..... Raid of, - - -	260
..... Parish Church, - - -	31	..... Trot of, - - -	461
..... Loch of, - - -	279	Tyrie, Parish Church of, - - -	338
Smuggling, - - -	33	..... House of, - - -	342
Sterling-Hill, - - -	13	..... Stone at, - - -	339
..... Quarries, - - -	90	UDOCH, OR IDOCH, - - -	262
St. Catherine's Dub, - - -	32	Ugie, the River, South or Fore, -	93
St. Fergus, New Village of, - - -	163	..... North or Back, - - -	142
..... Old Village and Kirk		Urquhart, Sir Thomas, - - -	250
..... of, - - -	163	..... of Craigston, - - -	459
..... Old Church and		VALLEY AND VILLAGE OF DEER, -	100
..... Churchyard of, - - -	163	View from Cairnbulg Castle, - -	178
St. Olaus' Church, Cruden - - -	43	..... Kinnaird's Head, - - -	195
..... Well, Cruden, - - -	40	..... Village of Gamrie, - - -	223
Stones:—		..... Village of Boddam, - - -	62
Caerlin-ring Stone, - - -	6	..... Village of Burnhaven, - -	62
Cleft Stone, - - -	60	Vision, Wonderful, - - -	123
Hare Stones, - - -	354	WAGGLE HILL, - - -	12
Woof or Oof Stones, - - -	6	..... Cairn, - - -	271
Standing Stones of Auchna-		Wallace Tower, - - -	232
gorth, - - -	159	Water of Cruden, - - -	48
Standing Stones of Culsh, - - -	267	..... Gight, - - -	14, 297
Stone at Deer, - - -	128	..... Idoch, - - -	13
..... at Tyrie, - - -	339	..... Philorth, - - -	178
Strathbeg, Loch of, - - -	168	..... Ratray, - - -	14, 167
Streeking the Plough, - - -	21	..... Strichen, - - -	143
Strichen, Village of, - - -	143	Waterside, - - -	22, 276
..... Parish Church, - - -	145	Water-spout on the Mormond, -	144
..... Free Church, - - -	145	Waterton, Castle of, - - -	281
..... Episcopal Church, - - -	146	..... Forbes of, - - -	412
..... Roman Catholic		Well, Abbot's, - - -	162
..... Church, - - -	146	..... Chapel, near Fraserburgh, -	202
..... Parish School, - - -	147	..... near Stuartfield, - - -	417
..... Town-House of, - - -	145	..... Camp, - - -	84
..... House, - - -	146	..... Nine Maidens', - - -	206
..... Railway Station, - - -	147		
..... Water of, - - -	148		

	PAGE		PAGE
Well, Morris, - - -	88	Windy Hills, - - -	310
..... Mess John's, - - -	213	Wine Tower, Old, - - -	196
..... S. Devenick's, - - -	298	..... Legend of, - - -	197
..... S. Drstotane's, - - -	213	Wonderful Vision, - - -	123
..... S. Olaus', - - -	40	Woodhead of Fetterletter, - - -	307
..... S. Peter's, - - -	311	..... Episcopal Church, - - -	308
..... Silver, - - -	258	..... Free Church - - -	309
..... Wine, - - -	71	..... Cross and Tolbooth of, - - -	308
Whinnyfold, Village of, - - -	39		
White Horse or Mormond, the, 144		YTHAN, THE, - - -	274

THE END.

MAP
OF THE DISTRICT OF
BUCHAN.
1869.



Scale of Miles.
0 1 2 3 4 5 6



ABERDEEN:

PRINTED BY ARTHUR KING AND COMPANY, STEAM PRINTERS AND STEREOTYPERS,
CLARK'S COURT, TOP OF BROAD STREET.

19

Special
91-B
10035

THE GETTY CENTER
LIBRARY

60118
LTX-LL-F



